BX
d
17

ADM
352.095496
Hod/Pap
109969

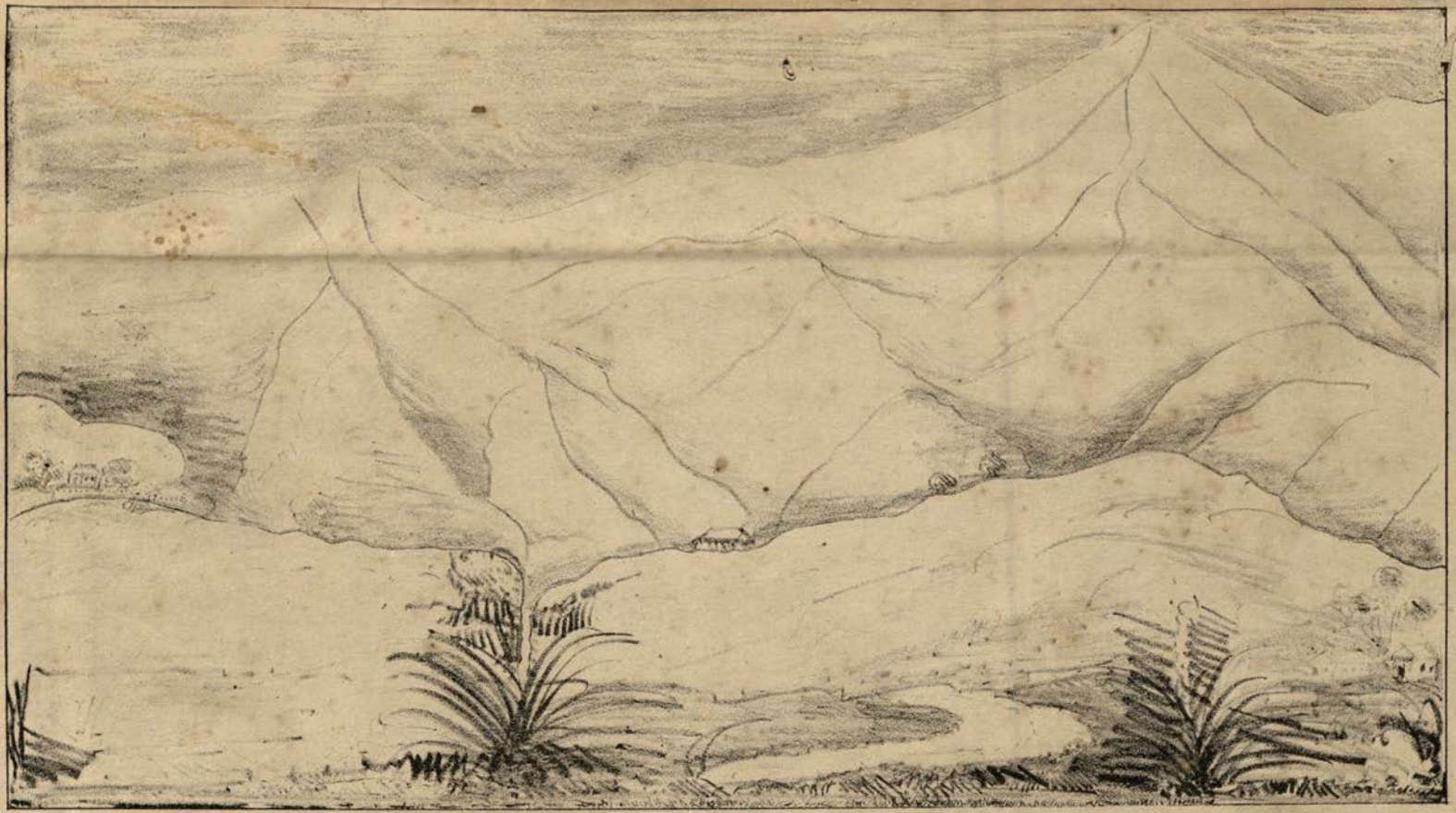
00109969

00109969

Digitized with financial assistance from

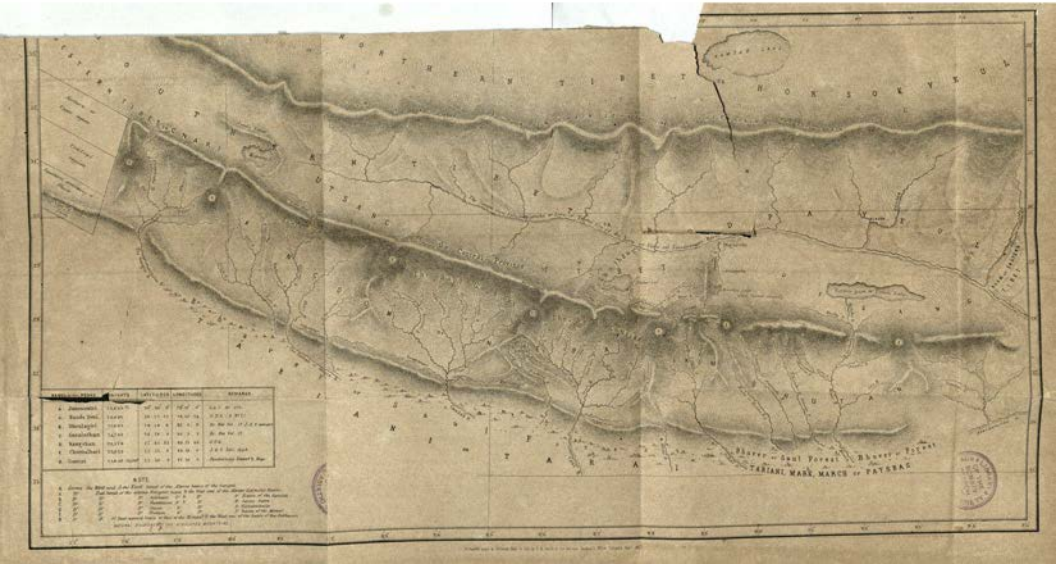
Shri Brihad Bhartiya Samaj
on 24 February, 2020

Gosainthan
Panchpokri
Bodhunga Vel Bhairawlangur
Vel Nuanamla
Kalingchok
Kute
Yum Khola
Arun
Sun Cosi
Khutish
Boksia R.
Lapsia R.
Thadi R.
Choury R.
Sun Cosi R.
Indrawati R.
Indrawati R.
Sindhu R.
Yand R.
Indrawati R.
Chak R.
Duttal ghat
Sun Cosi
Sivapur
Mahadeopokri
VALLEY of NEPAL
Chundragiri
Phulchok
Banepa
Rigabar R.
Rosi R.
Dumja
Sun Cosi R.
FEEDERS OF THE SUN COSI



Low ridge of Chóbhar in the valley of Nepal with the desiccating cleft therein and the river nearing it
The great range of Chandragiri in the distance

Lithd by H.M. Smith, Surveyor Genl's Office, Calcutta Octr 1827


NORTHERN TIBET
CHOK SOKYUL
Bhanar or Soul Forest
Bhanar or Forest
TARIANI, MARK, MARCH OF PAYSAG

SELECTIONS

FROM

THE RECORDS

OF

THE GOVERNMENT OF BENGAL.

Published by Authority.

109969

N°. XXVII.

PAPERS

RELATIVE TO THE

COLONIZATION, COMMERCE, PHYSICAL GEOGRAPHY, &c., &c.,

OF THE

HIMALAYA MOUNTAINS AND NEPAL,

BY

BRIAN HOUGHTON HODGSON, Esq., M. R. A. S.,

OF THE BENGAL CIVIL SERVICE.

Calcutta:

JOHN GRAY, "CALCUTTA GAZETTE" OFFICE.

1857.

LIST OF ERRATA AND ADDENDA.

Page 66—Last line of text, for "Sontalt ype," *read* Sontaltype.

Page 67—3rd line of text from bottom, for "Ogiebii," *read* Ogilbii.

Page 81—*Dele* the 10th line.

Page 88—3rd line of text from bottom, for "52½ kos," *read* 55½ kos.

Page 127—9th line of text from bottom, for "merely," *read* nearly.

Page 143—2nd line from top, for "Néwár," *read* Méwár.

Page 144—Add as a note to the word *Gúrung*, in the 2nd line from top—

"Though the Khas, Magar and Gúrung be the tribes which alone have borne arms under the Górkháli dynasty, yet are there other martial races, of ancient renown in arms, and from which Jung Bahadur has recently caused enlistment to be made to a large extent, especially the Kirantis and Sunwárs. Of these the soldierly qualities cannot be doubted."

Page 155—2nd line of note, for "*thung*" read *lhung*.

Page 214—In note, for "*dasórad-bis-ónd*" read *dasond-bis-ónd*.

No. I.

ON THE

COLONIZATION OF THE HIMALAYA

BY

Europeans.

As the interesting subject of the fitness of the Himálaya for European colonization is beginning to excite the attention of individuals and of the Government, it may be worth while to state distinctly my own conviction on the subject, together with the chief grounds of that conviction, because I have resided some thirty years in the Central and Eastern parts of the range, and have also served awhile in the Western, and all that time my attention has been directed to studies calculated to make my observation and experience more effective.

I say, then, unhesitatingly, that the Himálaya generally is very well calculated for the settlement of Europeans, and I feel more and more convinced, that the encouragement of colonization therein is one of the highest and most important duties of the Government.

In the long, and throughout the Globe quite unparalleled, gradation of heights, from the plains to the snows, every variety of climate is found with correspondent capabilities for the successful culture of various products suited to the wants of Europeans, for their own consumption or for profitable sale; and in this extraordinary gradation of heights, the high and the low are *juxtaposed* in a manner alike favorable to the labors of the healthful and to the relief of the ailing.

A healthy cultivator of our race could have his dwelling at four to six thousand feet, and his farms, both there and at various higher and lower elevations, yet still close to his abode; so that quasi-tropical and quasi-European products might be raised by him with the greatest facility; and in defect of health and strength, the colonist, like the visitor, would enjoy the vast advantage of entirely changing his climate without cost or fatigue of journey, besides having the additional resource of easy

access to medicinal waters of universal diffusion and of proved efficacy in many kinds of ailments. The greatest variety of climate has of course relation to the transverse section of the Himálaya, or that from plains to snows; but the longitudinal section, or the S. E. and N. W. one, likewise presents as much and the same variety of climate as is proper to the plains in Bengal, Benáres, and the North-Western Provinces; and it is quite a mistake to allege of the South-East Himálayas, or of Bengal, that their climate differs *only* for the *worse* from the drier climate of the hills or plains further West and North.

Undoubtedly, the South-East Himálaya has much less sun and much more moisture* than the North-West Himálaya. But those Europeans, who have experienced the effects of the climate of both, frequently prefer that of the former, and it is quite certain that, in the past twenty years, the South-East Himálaya has suffered much less from epidemics, and has also enjoyed a complete exemption from those severe dysenteries and fevers which have afflicted the denizens of the North-West Himálaya. It is as certain that the obscured sun of the South-East Himálaya is the cause of the difference, and that, though our clouds and mists may hurt our popular reputation with strangers, they are welcome to ourselves from their experienced and admitted beneficialness. Cloudy and misty as is our climate for four to six months, rheumatism and pulmonary affections are unknown.

That the Himálaya, generally speaking, is a region eminently healthful, can be doubted by no competent judge, and is demonstrable at once, and readily, by pointing to the finely-developed muscles, pure skins, cheerful countenances, and universally well-formed strong-boned bodies of the native inhabitants, whose health and strength, and capacity of enduring toil and carrying heavy burdens, are as notorious, as are their exemption from bodily mal-formations and from most of the direst diseases to which flesh is heir, as well in the tropics as in the high

* The fall of rain is no accurate test of mean moisture, but the following facts have their value:—Mean annual fall of rain at Darjeeling 130 inches; at Káthmándú, in the Valley of Népál, 60; at Simla 70; at Cherrapúnji 500. It must always be remembered, that the amount of rain and moisture at any given spot in the Himálaya depends greatly on the number of covering ridges intervening between such spot and the course of the great column of vapour borne by the monsoon from the ocean. The fact, that the fall of rain in the Concan is five-fold what it is in the Deccan, owing to the intervention of the Ghat range, will make this more intelligible.

latitudes of Europe—results owing to the pre-eminent equability and temperateness of the climate,* added to the simple active habits of the people.

The fearful epidemics of the plains seldom penetrate the Himálayas, which, moreover, seem to have a positive exemption from endemic diseases, or those proper to any given country. For forty years, cholera has ravaged the plains continually almost. But in all that period Népál has been visited only twice and Darjeeling scarcely at all. In the same forty years at Káthmándú, only two deaths (Mr. Stuart and Lieutenant Young) have occurred among Europeans, and both those were occasioned by diseases wholly apart from local influences ; and in the escort of the Resident, the salubrity in my time was so great, that promotion came hardly to be calculated on at all, and a Sepahee would be a Sepahee still, after fifteen to twenty years' service.†

The Civil medical statistics of Népál, as of Darjeeling, have always told the same story ; and if the Military statistics of the latter place have been, till lately, less favorable, the reasons of this had nothing to do with the hill climate, but resulted wholly from the senseless selection of cases sent up ; the absurd neglect of seasons in the sending up and taking down of the invalids ; and lastly, the shameful abandonment of all care and supervision of the men on the way up and down.

The appearance of the European children at Darjeeling might alone suffice to prove the suitableness of the climate of the Himálaya at six to eight thousand feet for European colonization, confirmed, as such evidence is, by that of the aspect and health of such adult Europeans as came here with uninjured constitutions, and have led an active life since their arrival. Finer specimens of manly vigor the world could not show ; and though none of the individuals I allude to have lately toiled all day in the open air at agricultural labors, yet I am credibly informed that some of them did so for several years after their arrival here, and with perfect impunity ; their agricultural pursuits having been abandoned for reasons quite apart from either injured health or inability to support themselves and families comfortably by such labors.

---

* In my sitting-room, which is freely ventilated, the Thermometer ranges only from 60 to 65, day and night, between the end of June and the end of September. In December, January, and February, the range is about the same, or but slightly greater.

† The Escort or Honorary Guard formerly consisted of 200 men ; it now consists of 100.

That Europeans would sustain injury from exposure during agricultural labors at any period* of the year, seems therefore refuted by fact; and when it is remembered that such persons would be working here, as at home, amid an indigenous arboreal vegetation of oaks, hollies, chesnuts, sycamores, elms, horn-beams, birches, alders, elders, willows, and, more Westerly, pines and firs, such† a fact derives from such an analogy double strength; and the attempted inference from both is further justified by the healthful growth in the Himálaya of such of our own cereals and vegetables and fruits as we have thus far tried to introduce, with the sole exception of *delicate* and *soft* pulped fruits, *not* of an early or spring maturing kind, such as peaches, grapes, and the like. These rot, instead of ripening in the central region of the Himálaya, owing to the tropical rains and rarity of sun-shine at the ripening season.

But such soft fruits as become mature before the rains set in, as strawberries, come to perfection, as do all hard fruits, such as apples. There is, in fact, no end of the mineral and vegetable wealth of the Himálaya, and if the absence of flat ground, with the severity of the tropical monsoon or rainy season, present considerable drawbacks to agricultural success, on the other hand the endless inequalities of surface offer a variety of temperature and of exposure, together with signal modifications even of the element of moisture and rain, all highly conducive to the advantageous cultivation of numerous and diverse products proper to the soil or imported from elsewhere.

Temperature changes regularly in the ratio of 3° diminution of heat for every thousand feet of height gained; and every large ridge crossing the course of the monsoon modifies almost as remarkably the amount of rain in the several tracts covered by such ridges. The ratio of decrease of heat with elevation, which has just been stated, must however be remembered to be an average and to have reference to the shade, not to the sun, for it has been found that the direct rays of the sun are as powerful at Darjeeling as in the plains, owing probably to the clearness of our atmosphere; and this is the reason why our clouds are so welcome and beneficial during the hottest months of the year. In other words, the constant cloudiness of that season is beneficial to the European. It is

* Agriculture does not require much exposure at the hottest season, when the crops are growing.

† The beach is the only European tree not found in the Himálaya. The rest are very common.

otherwise, however, as regards his crops, which being ripening at that period, would be benefited by a clearer sky; and thus it is that a certain degree of oppugnancy exists between the sites most congenial to the European and to his crops; for, whilst a height of six to seven thousand, perhaps, might be most congenial to him, one of four to five thousand would certainly suit them better, not so much for the average higher temperature, as for the larger supply of sun-shine. But the oppugnacy is only one of degree, and whilst four thousand is a very endurable climate for the European, there is no reason why he should not have his abode, as is the frequent custom of the country, at a somewhat higher level than that of his fields, should he find such an arrangement advantageous upon the whole.

The fertility of the soil is demonstrated by the luxuriance of the arboreal and shrub vegetation, a luxuriance as great in degree as universal in prevalence. True, this luxuriance has its evils* and, in its present unpruned state, may be one great cause why the feeding of flocks and herds is scantily pursued by the people, and without much success, speaking generally; for there are exceptions even now, and European energy would soon multiply these exceptions, besides grappling successfully with the presumed source of the evil, or too much and too rank vegetation, not to add, that, in the districts next the Snows and Tibet, that hyper-luxuriance ceases, and herds and flocks abound, and the latter yield fleeces admirable for either fineness or length of fibre.† The soil consists of a deep bed of very rich vegetable mould from two to four feet deep, to preserve which from being carried away by the tropical rains after the removal of its natural cover of

* The paucity of gramineæ is, I believe, a feature of the Himálayan Botany, and every observant person must notice the absence of meadows and grazing land and hay fields throughout the hills. But this is to be accounted for and explained by the uncommon strength and abundance of the indigenous vegetation; for, whenever a tract of land is kept clear, grass springs up; and the European grasses that have been imported, including clovers and lucern, flourish exceedingly, the moist climate being very favorable to them. Such, however, are the richness and high flavor of the native vegetation, that large and small cattle, even when provided with the finest European pasture, are apt to desert it in order to graze at large amid the forests and copses. I here speak of the *central region* of the Himálaya, wherein leeches are the great enemies of the cattle, and a peculiar disease of the hoofs to which they are subject.

† The samples I sent to Europe of the wool of the sheep and goats of the Northern region of the Himálaya and of Tibet were valued at seven to nine pence per pound.

forest and under-growth, by terracing and other known expedients, must be the colonist's first care, for the underlying earth is almost always a hungry red clay, but happily one whose tenacity and poverty are much qualified by better ingredients derived from the debris of the gneisses and schists that constitute the almost sole rocks. The argillaceous constituents of the soil are perhaps in good proportion; the siliceous, perhaps, rather too abundant; the calcareous, deficient. Heretofore, the superficial mould has been the sole stay of the agriculturist and floriculturist. How far that would continue to be the case under abler culture, I know not. But, so long as it did continue, the caution above given would demand the most vigilant and incessant attention.

The common European cereals, or wheat, barley, rye, and oats, are little heeded in the Himálaya, where I never saw crops equal those grown in various parts of the plains. But this, though no doubt attributable in some measure to a deal of the Himálayan population being located at heights above those where, in the present forest encumbered state of the country, a sufficiency of summer sun for such crops can be safely calculated upon, is likewise attributable in part to the preference for rices, maizes, sorghums, panicums or millets, buck-wheat, and amaranth, on the part of the people, whose cultivation of wheat is most careless, without manure, even in double-cropped and old lands, and the plant is allowed to be over-run, whilst growing, by wild hemp or artemesia, or other social weed of most frequent occurrence in the Himálaya. Observe, too, that the system of double cropping now occasions the sacrifice of the despised wheat crop which is a spring one to the cherished autumnal crop which is a rice one, and that were the former allowed due consideration and treated with reference to its furnishing a main article of food, instead of being regarded merely with reference to the still, as is now very generally the case among the native population, we might reasonably expect to see fine crops of wheat as high at least as five thousand feet and more, especially so when the clearance of the land, conducted judiciously, was enabled to produce its due and experienced effects in augmenting the sun-shine and diminishing the rain and mist in such properly cleared tracts. Heretofore, skill and energy have done absolutely nothing, in these or other respects, for Himálayan agriculture, and yet there is no country on earth where more advantage might be derived from skill and energy applied to the culture of agricultural products. As already said, the infinite variety of

elevation and of exposure (both as to heat and moisture), together with the indefinite richness of the soil, as proved by the indigenous tree and shrub and other vegetation, are premises one can hardly fail to rest soundly upon in prognosticating the high success of European culture of the Himálayan slopes, notwithstanding the drawbacks I have enumerated. There need hardly be any end to the variety of the products, and good success must attend the cultivation of many of them, after a little experience shall have taught the specialities of the soil and climate, so that the subject should be incessantly agitated till the Government and the public are made fully aware of its merits. How much iteration is needed, may be illustrated by the simple mention of the fact, that the fitness of the Himálayas for tea growing was fully ascertained twenty-five years ago in the Valley of Népál, a normal characteristic region, as well in regard to position* as to elevation. Tea seeds and plants were procured from China through the medium of the Cashmere merchants then located at Káthmándú. They were sown and planted in the Residency garden, where they flourished greatly, flowering and seeding as usual, and moreover, grafts *ad libitum* were multiplied by means of the nearly allied Eurya (Camellia) kisi, which, in the Valley of Népál, as elsewhere, throughout the Himálaya, is an indigenous and most abundant species. These favorable results were duly announced at the time to Dr. Abel, Physician to the Governor General, an accomplished person, with special qualifications, for their just appreciation. And yet, in spite of all this, twenty years were suffered to elapse before any effective notice of so important an experiment could be obtained.

I trust, therefore, that the general subject of the high capabilities of the climate and soil of the Himálayas, and their eminent fitness for European colonization having once been taken up, will never be dropped till colonization is a " *fait accompli*," and that the accomplishment of this greatest, surest, soundest, and simplest of all political measures for the stabilitation of the British power in India, may adorn the annals of Lord Canning's administration.

But observe, I do not mean wholesale and instantaneous colonization, for any such I regard as simply impossible ; nor, were it possible, would I advocate it. The distance and unpopularity of India, however, would

* It is equi-distant from snows and plains, and has a mean elevation of 4,500 feet.

preclude all rational anticipation of any such colonization, whatever might be the wish to effect it. What I mean is, looking to these very obstacles and drawbacks, seeming and real, that some systematic means should be used to reduce their apparent and real dimensions, to make familiarly and generally known the cheapest methods and actual cost of reaching India; to afford discriminating aid in some cases towards reaching it; and to show that, in regard to the Himálaya, the vulgar dread of Indian diseases is wholly baseless—to show also, that its infinite variety of *juxtaposed* elevations, with correspondent differences of climate, both as to heat and moisture, and the unbounded richness of its soil at all elevations, offer peculiar and almost unique advantages (not a fiftieth part of the surface being now occupied) to the colonist, as well on the score of health, as on that of opportunity, to cultivate a wonderful variety of products ranging from the tropical nearly to the European.

A word as to the native population, in relation to the measure under contemplation. In the first place, the vast extent of unoccupied land would free the Government from the necessity of providing against wrongful displacement; and, in the second place, the erect spirit and freedom from disqualifying prejudices, proper to the Himálayan population, would at once make their protection from European oppression easy, and would render them readily subservient under the direction of European energy and skill to the more effectual drawing forth of the natural resources of the region. Located himself at any elevation he might find most conducive to his health, the colonist might, on the very verge of the lower region *(see Essay on Physical Geography of Himálaya, J. A. S. B., for* 1849*)*, effectually command the great resources for traffic in timber, drugs, dyes, hides,* horns, ghee, and textile materials, not excluding silk, which that region affords; whilst, if he chose to locate himself further from the plains and devote himself to agriculture and sheep-breeding, he might make his election among endless sites in the central and higher regions (see paper above referred to) of the Himálaya, of a place where these or those sorts of cereal flourished best, and where cattle and sheep could be reared, under circumstances

* Countless herds of cattle are driven for pasturage annually, during the hot months, from the open plains into the Tarai and Bháver, and of the thousands that die there, the hides and horns are left to rot, for want of systematic purchase, and this whilst the demand is so urgent, that cattle-killing has become a trade in order to meet it.

of surface, vegetation, and temperature as various as the imagination can depict, but all more or less propitious; the steep slopes and abundant vegetation, rank but nutritious, of the central region, giving place, in the higher region, to a drier air, a more level surface, and a scanter and highly aromatic vegetation, peculiarly suited to sheep and goats, whose fleeces in that region would well repay the cost of transport to the most distant markets.

Not that I would in general hold out to the colonist the prospect of growing rich by the utmost use of the above indicated resources for the accumulation of wealth—to which might, and certainly in due course would, be added those of the Trans-Himálayan commerce*—but would rather fix his attention, primarily, at least upon the *certain prospect* of *comfort*, of a full belly, a warm back, and a decent domicile, or, in other words, of food, clothes, and shelter for himself, his wife, and children, unfailing with the most ordinary prudence and toil, and such, as to quality and quantity, as would be a perfect god-send to the starving peasantry of Ireland and of the Scotch Highlands. *These* are the settlers I would, but without discouraging the others, primarily encourage by free grants for the first five years, and by a very light rent upon long and fixed leases thereafter, looking to compensation in the general prestige† of their known forthcomingness on the spot, and assured

* In 1832 I furnished to Government a statement of the amount of this commerce, as conducted through Népál proper. The Exports and Imports then reached thirty lakhs, and this under circumstances as little encouraging to commercial enterprise as can well be imagined, for monopolies were the order of the day, and those in power were often the holders of such monopolies, as I believe is still the case in Népál and also in Cashmere. In the paper adverted to, I also pointed out, by comparative statements, how successfully Britain could compete with Russia in regard to this commerce.

† We are, it should never be forgotten, '*rari nantes in gurgite vasto*,' occupying a position quite analogous to that of the Romans, when one of their ablest statesmen exclaimed '*quantum nobis periculum siservi nostri numerare nos cepiscent.*' We cannot, for financial reasons of an enduring kind, create an adequate guard against the perils of such a position, nor materially alter it for the better *quoad* physical security, *save* by having such a body of our countrymen as above contemplated *within call*.

To ward off Russian power and influence, we are just now entering on a war (in Persia) as immediately and immensely costly, as full of perplexities and difficulties, even in any of its better issues. Were one-tenth, nay, one-fiftieth, of the money which that war, if it last, will cost, bestowed on the encouragement of European settlements in the Himálaya, we might thus provide a far more durable, safe and cheap barrier against Russian aggression, and should soon reduce her land-borne commerce with Eastern Asia to *Nil*.

that, with the actual backing upon occasions of political stress and difficulty of some fifty to one hundred thousand loyal hearts and stalwart bodies of Saxon mould, our Empire in India might safely defy the world in arms against it.

B. H. HODGSON.

Darjeeling, December 1856.

No. II.

FROM

B. H. HODGSON, ESQUIRE,
Officiating Resident, Népál,

TO

GEORGE SWINTON, ESQUIRE,
Political Secretary to Government,
FORT WILLIAM.

Népál Residency, the 1st December 1831.

SIR,

I HAVE the honor to transmit to you, for presentation to the Vice-President in Council, the following papers relative to the commerce of Népál:—

No. I.—A precise practical account of the commercial route to Káthmándú, and thence to the marts on the Bhote or Tibetan Frontier, with the manner and expense of conveying goods, the amount and nature of the duties levied thereon by the Népál Government, and the places where they are levied.

No. II.—Lists of Imports and Exports, with remarks.

No. III.—Catalogues showing the number of Native and Indian merchants residing at Káthmándú and the other chief towns of the Valley of Népál, with the supposed amount of the trading capital of each.

It is scarcely necessary for me to remark, that a connexion with this country was originally sought by us purely for commercial purposes, which purposes the Government, up to the beginning of this century, directly and strenuously exerted itself, by arms and by diplomacy, to promote. Now, though I would by no means advise a recurrence to *that* mode of fostering the commerce in question, but, on the contrary, entirely adhere to the opinions expressed by me in my public Despatch of the 8th of March 1830, yet I think it is possible we may fall into the opposite error of entire forgetfulness and neglect of the matter. I conceive, therefore, that a few remarks tending to reveal the actual and possible

extent and value of the trade in question will, at the present moment, be well timed and useful, in which hope I shall now proceed to make some such remarks, and to point out, in the course of them, the specific object for which each of the three accompanying documents was framed. Why that great commerce, which naturally ought to, and formerly did,* subsist between the vast Cis and Trans-Himálayan regions, should seek the channel of Népál rather than that of Bhútan on the one hand, or of Kumaon on the other, I have already explained at large, in my Despatch above alluded to, and to which I beg to refer you, should the subject seem worthy of any present consultation or consideration. But I shall probably be met at the threshold of the discussion with the reasonable questions—what has been the effect of sixteen years' peace and alliance with Népál?—what is *now* the positive amount of this commerce?—what its extent as compared with any like preceding period? If the mustard-seed be, indeed, to attain its promised dimensions, there ought to be now some distinct symptoms of its great power of increase.

To meet in some sort, and prospectively, these reasonable enquiries, I have drawn up the papers Nos. II. and III. I have myself searched in vain through my records for any—the vaguest—data, by which I might judge of the amount of this commerce at the times of Kirkpatrick's† and Knox's missions to Káthmándú, or, at the period of Mr. Gardner's arrival here (1816), and the vexation I have experienced at finding none such, has led me thus to place on record the best attainable data for the present time. Fifteen years hence these data will furnish a scale of comparison by which to measure the justness of the views now entertained respecting the power of increase inherent in the trade of Népál. It will readily be anticipated, that this Government neither makes nor keeps any express record of the annual amount of Exports and Imports, and that it is no easy thing for one in my situation to get possession of the indirect, yet facile, measure of this amount furnished by the sum total of the duties annually realized upon it. So far as attainable, I have used this measure. I have, also, sought and

* I recommend a reference to the old records (inaccessible to me) of the commercial Residency of Patna and of its out-post Bettia. In 1842, an official reference was made to me, too, immediately before my departure from Népál, to be answered, the object of which was to ascertain why the Imports from Tibet through Népál, and particularly that of gold, had fallen off so much.

† 1792 and 1801, respectively.

obtained other measures. I have secretly and carefully applied to some of the oldest and most respectable merchants of Káthmándú, and the other chief towns of the Valley, for conjectural estimates of the total annual amount of Imports and Exports, and of the number and capital of the chief commercial firms of the Valley. These estimates are given in Nos. II. and III. In the absence of statistical documents, these are the only accessible data, and when it is considered that I have been many years at this place, it may reasonably be presumed, that I have the means of so applying to the merchants in question as to procure from them sincere statements to the best of their knowledge.

It appears then (see No. III.), that at this present time there are, in the great towns of the Valley of Nepal, fifty-two Native and thirty-four Indian merchants engaged in foreign commerce, both with the South and the North, and that the trading capital of the former is considered to be not less than 50,18,000, nor that of the latter less than 23,05,000.* A third of such of these merchants as are natives of the plains have come up subsequently to the establishment of the Residency in 1816, since which period, as is thought by the oldest merchants of Káthmándú, the trade has been tripled.

Turning again to No. II., Part I., we have, for the annual prime cost value of the Imports in Sicca Rupees 16,11,000, and Part II. of No. II. affords, for the annual value, at Káthmándú, of the Exports, 12,77,800 of Népálese Rupees, equivalent to Kuldars 10,64,833-5-4, thus making the total of Imports and Exports 26,75,833-5-4 of Kuldar Rupees. But, from particular circumstances, the Imports of 1830-31 were above what can be considered an average specimen, and should be reduced by one lakh, in the articles of precious stones, English fowling-pieces, horses, velvets, and kimkhabs, owing to the extraordinary purchases of the Durbar in that year. After this deduction, there will remain a total of annual Imports and Exports, according to the lists of No. II., of something short of twenty-six lakhs, which sum agrees sufficiently well with the twenty-five lakhs yielded by the subsequent calculation upon the amounts of duties and of exemptions from duty. I am aware that, after the deduction from the Imports adverted to, there will still remain an excess of Imports

* Before I left Népál, I had some reason to suppose these estimates to be too high by a third.

over Exports, amounting to four and a half lakhs of Rupees,* which may seem to want explanation, if considered as a permanent relation. But I think it will be felt, on reflection, that to attempt to reduce these estimates to rigorous precision, or to raise on them a nice speculation, would be to forget that they are necessarily mere approximations. In other respects, I hope and believe both parts of No. II. likely to be very useful; but in regard to the precise accuracy of its sum totals of annual transactions, I have no wish to deceive myself or others.

In respect to the annual amount of duties realized by this Government upon this trade, I cannot ascertain it upon the Northern branch of the trade, but upon the Southern branch, or Imports and Exports from and to India, (which is farmed and more easily discoverable,) it reached last year the sum of one lakh and sixty-thousand three-hundred and sixty-four Népálese Rupees. Now, if we take (as there are good grounds for doing) the duty, upon an average, of 6 per cent. *ad valorem*, the above amount of duty will give a total annual value of Imports and Exports, with the plains of India alone, of 26,72,733⅓ Népálese Paisa Rupees, equivalent to Siccas 17,81,821-10-8. But to this sum must be added the whole amount of Imports and Exports passing duty free, and which cannot be rated at less than seven lakhs of Kuldars per annum. There are exemptions, from principle, of a general nature, such as those affecting the export of gold, pice, and Nepalese rupees; and which articles alone amounted, for 1830-31, tofully five lakhs of Siccas, as per list of Part II. No. II. There are also exemptions from favoritism, which, by the usage of the Népál Government, are largely extended to its more respectable functionaries, Civil and Military—all of whom, if they have a penny to turn, or expense to meet abroad, at once dabble in trade, and procure for themselves freedom of Export and Import for the nonce. The goods so exported and imported must be rated at a lakh per annum, nor can the Durbar's own purchases or Imports be set down at less. We must add, therefore, seven lakhs of exempted goods to the nearly eighteen lakhs pointed out by the duties, and we shall have,

* The deficiency of Exports is made up, and more by the agricultural produce of the low lands, especially grain, six lakhs of which are annually sent to Patna, &c., where it is paid for in money wholly. The means of export afforded to Népál by her Tarai agriculture escaped me in drawing up the tables of commerce.—*B. H. H.*, 1834.

The total of Exports and Imports must, therefore, be set down at upwards of thirty lakhs.—*B. H. H.*, 1857.

in this way, little short of twenty-five lakhs of Kuldars for the total amount value of the Exports and Imports, to and from the plains, as indicated by the amount of duties and of exemptions. Such, according to data, of some worth at least, is the present extent of the trade of Népál. If we would reasonably conjecture to what a height that trade might easily grow, we may do so by turning to the statistical documents touching the amount and nature of the Russian commerce with China *viâ* Kiachta; and then, comparing the facilities and difficulties of such a commerce with those which present themselves to a commerce with the same country *viâ* Káthmándú and Lhása. From Petersburgh to Pekin, by any feasible commercial route, cannot be less than 5,500 miles ;* and though there is water carriage for a great part of the way, yet such is the savage sterility of the country, and such the rigor of the climate, that the water passage takes three years, and the land route one entire year, to accomplish it. The Russian Government levies high duties on this trade, not less than 20 to 25 per cent., save on Russian products, which are scant, compared with the foreign. There are some monopolies, and many prohibitions, especially those mischievous ones affecting the export of either coin or precious metals.

I have mentioned the interval separating Petersburgh and Pekin. It is further necessary to advert to the yet more distant seats, both of production and of consumption, in reference to the more valuable articles constituting the Russian trade. The Russians export to China peltry, woollen and cotton cloths, glass-ware, hard-ware, hides, and prepared leather. Of these, not more than half of the first is produced in Siberia, the other half is obtained from North America, either *viâ* England, or by way of Kamschatka and the Aleutian Isles. Of the cotton and woollen cloths, the coarse only are Russian made, the fine come chiefly from England; and the like is true of the glass-ware and hard-ware. The hides are, mainly, of home production. Russia imports from China musk, borax, rhubarb, tea, raw and wrought silk, ditto ditto cotton, porcelain, japan-ware, water colors, &c. But the best musk, borax and rhubarb by far are those of Tibet, and especially of Sífán, the North-Eastern Province of Tibet; and no tea is better or more abundant than that of

* Mr. Brun gives 4,196 miles for what I take to be the direct, or nearly direct, way. Coxe, in one place, gives 5,363, in another place 4,701 miles. Bell's itinerary yields 6,342. These are obviously the distances by various routes, or, by a more or less straight course, I take nearly the mean of them.

Setchuen, which Province is only eighty-seven days' journey form Káthmándú; whilst, of course, the musk, borax and rhubarb regions (as above indicated) are yet nearer to us, yet more inaccessible to the Russians, than Setchuen.

What more I have to say on these products will fall more naturally under my remarks on the line of communication with these countries through Népál; and to that topic I now address myself. From Calcutta to Pekin is 2,880 miles. Of this, the interval between Calcutta and Káthmándú fills 540 miles, two-thirds of the way being navigable commodiously by means of the Ganges and Gandák. The mountains of Népál and of Tibet are steep and high; but they are, excepting the glaciers of the Himálaya, *throughout* chequered with cultivation and population, as well as possessed of a temperate climate. It is only necessary to observe the due season for passing the Himálaya, and there is no physical obstacle to apprehend; so that the journey from Káthmándú to Pekin may be surely accomplished in five months, allowing for fifteen days of halts. But wherefore speak of Pekin? At the eighty-seventh stage only, from Káthmándú, the merchant enters that rich and actively commercial Province of China proper, called Setchuen,* whence, by means of the Yang-tse-kiang, and of the Hoangho, he may transport his wares, as readily as cheaply, throughout the whole Central and Northern parts of China, if he can be supposed to have any adequate motive for going beyond the Capital of Setchuen, where he may sell his European and Indian products, and purchase tea or silk or other products of China. The mountains of Sífán and of Tibet, which yield the finest borax, musk and rhubarb in the world, lie in his way both to and fro; and, in a word, without deviating from his immediate course, or proceeding above ninety days' journey from Káthmándú, he may procure where they grow, or are wrought, all those valuable articles of commerce which Russia must seek indirectly and at a much greater cost. But England and China, and not Calcutta and China, it may be argued, must be the sites of the production and consumption of the truly valuable articles of this commerce, of which the Népálese and Indians would have little more than the carrying trade; and England is afar off! It is so, indeed; but, with reference to the cheapness and facility of ship freight, of how little importance to

* The route from Lhása to the Central and Western Provinces of China is far more easy than that from Lhása to Pekin, for which see No. IV. of these papers.

commerce is the distance of England from Calcutta—not to mention that, as I have observed in reference to the Russian commerce, we must not suppose the Russian has no further to seek than Petersburgh, but remember that England and Canada supply him with half he needs From Canada Russia seeks through England our peltry, to convey it to the Chinese across the endless savage wastes of Siberia. What should hinder our Indian subjects and the Népálese from procuring these same furs at Calcutta and conveying them through Népál and Tibet to these same Chinese. At less than ninety stages from Káthmándú, they would arrive at the banks of the Hoangho in Sífán, or those of the Yang-tse-kiang in Setchuen; and then the merchants might be said to have reached their goal. What, again, should hinder the same merchants from under-selling the Russian, in the articles of English woollens, hard-ware and glass-ware, by conveying them to Setchuen from Calcutta, by the same route? Nothing, it may safely be said, but want of sufficient information upon the general course and prospect of commerce throughout the world; and that information we might easily communicate the practical substance of to them. There are no political bars or hindrances to be removed, for the Népálese have used the Chinese commerce *viâ* Tibet for ages, and our Indian subjects might deal in concert with Népálese by joint firms at Káthmándú. Nay, by the same means, or now, or shortly, Europeans might essay this line of commercial adventure. But of them it is not my present purpose to speak.* Let the native merchants of Calcutta and of Népál, separately or in concert, take up this commerce, and whilst we, though not the immediate movers, shall yet reap the great advantage of it, as consisting in an exchange of European articles for others chiefly wanted in Europe, we shall have a better chance of its growing to a vigorous maturity than if Europeans were to conduct it through its infancy. I have only further to add, in the way of continued contrast between the Russian

* Lord Elgin is now proceeding to China, in order to determine the footing upon which the civilized world, and especially England, shall hereafter have commercial intercourse with the Celestial Empire.

It may be worth while to remind His Excellency of the vast extent of conterminous frontier and trading necessity in this quarter, between Gilgit and Brahmakund. We might stipulate for a Commercial Agent or Consul to be located at Lhása, or for a trading frontier post, like Kiachta; and; at all events, it would add to the weight and prestige of our Ambassador, to show himself familiar with his whole case, or with the landward, as well as the sea-board relations of Britain and China.—*Note of* 1857.

commerce and that here sketched, that whilst the former is loaded with duties to the extent of 25 per cent., the latter would, in Népál, be subject only to 8 per cent.* duty ; in Tibet, to no duty at all ; and in our Provinces only, I fancy, to a very moderate one, which might perhaps be advantageously abolished. Having thus, in the best manner I was able, without numerous books to refer to, none of which are to be had here, given a rapid view of the grounds upon which I conceive a very flourishing commerce might be driven in European and Indian articles, between the great Cis and Trans-Himálayan plains, by means (at least in the first instance) of our Indian subjects and those of Népál, I need only add, that the document No. I. is designed to arouse and direct the attention of the native merchants of Calcutta ; that I have given it a popular form with an eye to its publication for general information in the *Gleanings in Science;* that No. 2 might be similarly published with advantage, with some modification perhaps of the general remarks (not No. 3 for obvious reasons) ; and lastly, that nothing further is necessary, in order to give this publication all the effect which could be wished, than simply to enjoin the Editor of that work to refer any native making enquiries on the subject to the Resident at Káthmándú, who, without openly aiding or interfering, might smooth the merchant's way to Káthmándú, and assist him with counsel and information. To prove that I have laid no undue stress on this matter, I only desire that a reference be had to the circumstances and extent of the Russian commerce at Kiachta, as lately (*i. e.* in 1829) laid before Parliament; and even if this parallel between the two trades be objected to in its *present extent,* (and I have run it the whole length of China on one side, partly from a persuasion of the soundness of the notion, partly to provoke enquiry,) let us limit our own views to Tibet and maintain the parallel so modified. It may instruct, as well as stimulate us. Tibet, in the large sense, is an immense country, tolerably well peopled, possessed of

* That is, the 6 per cent. before spoken of and 2 per cent. more levied between Káthmándú and the Bhote Frontier; but the latter duty can hardly be rated so high : at all events, 8 per cent. will amply cover all Custom House charges within the Népálese dominions. In our territories, the duties appear to reach 7 per cent. See general remarks to Part I.

By the terms of the Treaty of 1792, the duties leviable on both sides are limited to 2½ per cent. *ad valorem* of the *invoice*. The actual charges to which the trader is put far exceed the customs duties *ex nomine*, since tolls are levied by every Jageerdar on the transit o goods through the low lands.

temperate climate, rich in natural productions, and inhabited by no rude nomades, but by a settled, peaceful, lettered, and commercially disposed race, to whom our broad cloths are the one thing needful; since, whilst all ranks and ages, and both sexes, wear woollen cloths, the native manufactures are most wretched, and China has none of a superior sort and moderate price wherewith to supply the Tibetans. With her musk, her rhubarb, her borax, her splendid wools, her mineral and animal wealth, her universal need of good woollens, and her incapacity to provide herself, or to obtain supplies from any of her neighbours, Tibet may well be believed capable of maintaining a large and valuable exchange of commodities with Great Britain, through the medium of our Indian subjects and the people of Népál, to which latter the *aditus*, closed to all others by China, is freely open. Nor is it now needful to use another argument, in proof of the extension of which this commerce is capable, than simply to point to the recorded extent of the existing Russian commerce with China across Siberia.

I have the honor to be,

SIR,

Your most obedient Servant,

(Signed) B. H. HODGSON,

Officiating Resident.

P. S. 1857.—A costly road has been constructed recently over the Western Himálaya; but, adverting to proximity and accessibility to the various centres of supply and demand, I apprehend that a brisk trade between the Cis and Trans-Himálayan countries would inevitably seek the route of the Central or Eastern part of the chain. To Delhi, Benáres, Patna, Dacca and Calcutta, on the one hand, to all the rich and populous parts of Tibet, extending from Digarchee to Sífán, on the other hand, either of the latter routes is far nearer and much more accessible. By the unanimous testimony of all natives and of written native authorities, Western Tibet is very much the poorest, most rugged, and least populous part of that country. Utsáng, Khám, Sífán, and the proximate parts of China furnished all the materials, save shawl wool, for a trade with us,

as well as all the effective demand for our commodities. All this points to Káthmándú, Darjeeling or Goálpárá, as the most expedient line of transit of the Himálaya.

B. H. H.

No. I.

ON THE TRADE OF NEPAL.

When we consider how much intelligent activity the native inhabitants of Calcutta have, of late years, been manifesting, we cannot help wondering that none of the mercantile class among them should have yet turned their attention to the commerce of Népál. Do they not know that the Néwárs, or aborigines of the great Valley of Népál, have, from the earliest times, maintained an extensive commercial intercourse between the plains of India on the one hand and those of Tibet on the other; that Népál is now subject to a wise and orderly Native Government; that owing to the firm peace and alliance between that Government and the Honorable Company's, the Indian merchant has full and free access to Népál; that the confidence inspired by the high character of the native administration, and by the presence of a British Resident at the Court, has led the native merchants of Benáres to establish several flourishing kothees at Káthmándú; that the Cashmerians of Patna have had kothees there for ages past; that so entirely is the mind of the inhabitants of our territories now disabused of the old idle dread of a journey to Népál, that lakhs of the natives of Oude, Behar, and North-East Bengal, of all ranks and conditions, annually resort to Káthmándú, to keep the great vernal festival at Pasupati Kshétra. Are the shrewd native merchants of Calcutta incapable of imitating the example of their brethren of Benáres, who have now no less than ten kothees at Káthmándú; and will it not shame them to hear, that whilst not one of them has essayed a visit to Káthmándú, to make enquiry and observation on the spot, very many Népálese have found their way to Calcutta, and realized, on their return, cent. per cent. on their speculations in European articles? The native merchants of Calcutta have, whilst there, a hard struggle to maintain with their European rivals in trade, but at Káthmándú, they would have no such formidable rivalry to contend with, because Europeans, not attached to the Residency, have no access to the country

and without such access, they probably could not, and certainly have not, attempted to conduct any branch of the trade in question. But every native of the plains of India is free to enter Népál at his pleasure, nor would he find any difficulty in procuring from the Government of the country permission to sojourn by himself or his agent at Káthmándú, for purposes of trade. With a view to arouse, as well as to direct, the attention of our native brethren of the City of Palaces, in regard to the trade of Népál, we subjoin some of the principal details respecting the route, the manner and the cost of carriage, and the nature and amount of the duties levied by the Népál Government. It cannot be necessary to dwell upon that portion of the way which lies within the heart of our own Provinces—suffice it to say that, by the Ganges and Gandák, there is commodious water carriage at all seasons, from Calcutta to Govindgunge or Kesriah, situated on the Gandák River, in the Zillah of Sarun, and no great way from the boundary of the Népálese territories. Kesriah or Govindgunge, then, must be the merchant's place of debarkation for himself and his goods, and there he must provide himself with bullocks for the conveyance of his wares, as far as the base of the greater mountains of Népál, where again, he will have to send back the bullocks and hire men to complete the transfer of his merchandise to Káthmándú; and here we may notice a precaution of some importance, which is, that the merchant's wares should be made up at Calcutta into secure packages adapted for carriage on a man's back of the full weight of two Calcutta bazar maunds each; because, if the wares be so made up, a single mountaineer will carry that surprising weight over the huge mountains of Népál, whereas two men not being able to unite their strength with effect in the conveyance of goods, packages heavier than two maunds are, of necessity, taken to pieces on the road at great hazard and inconvenience, or the merchant must submit to have very light weights carried for him, in consideration of his awkwardness or inexperience in regard to the mode of adjusting loads. Besides the system of duties proceeds in some sort upon a presumption of such loads as those prescribed; and lastly, two such loads form exactly a bullock freight; and upon bullocks it is necessary, or at least highly expedient, to convey wares from Kesriah to the foot of the mountains. Let every merchant, therefore, make up his goods into parcels of two full bazar maunds each, and let him have with him apparatus for fixing two of such parcels across a bullock's saddle. He will thus save much money and trouble. Kesriah and Govindgunge are

both flourishing villages, at which plenty of good bullocks can be had by the merchant, for the carriage of his wares, as well as a good tattoo for his own riding to the foot of the Hills, whence he himself must either walk, or provide himself (as he easily can at Hitounda) with a dooly, for the journey through the mountains to Káthmándú. The hire of a bullock from Kesriah to Hitounda, at the foot of the mountains, is three Sicca Rupees: besides which sum, there is an expense of six annas per bullock to tokdars or watch-men on this route, *viz.* two annas at Moorliah, two at Bichiako, and two at Hitounda. The total expenses, therefore, per bullock, from Kesriah to Hitounda, are Sicca Rupees 3-6-0. The load of each bullock is four pukka maunds. The stages are nine, as follows :—Kesriah to Bhopatpoor, 5 cos ; to Lohiá, 7 cos ; to Segoulee, 5 cos; to Amodahi, 5 cos; to Pursoni, 6 cos; to Bisouliah or Simrabasa, 4 cos; to Bichiako, 5 cos; to Chooriah Ghauti, 3 cos; and to Hitounda, 4 cos; being 44 cos in all. Hitounda, as already frequently observed, is at the foot of the great mountains, which, for want of roads, no beast of burden can traverse laden. Men, therefore, are employed, but so athletic and careful and trustworthy are the hill porters, that this sort of carriage is far less expensive or inconvenient than might be imagined. The precautions in respect to packages before prescribed having been attended to by the trader, he will find the four maunds of goods, which constituted the one bullock's load as far as Hitounda, readily taken up by two hill porters, who will convey them most carefully in six days to Káthmándú. It is an established rule, that four maunds, properly packed, make two bakkoos, or men's loads, which are conveyed to Káthmándú at the fixed rate of two Rupees of the country per bakkoo or load. The stages and distances are as follows :—Hitounda to Bhainsa Dobháng, 3½ cos ; to Bhimphédy, 4 cos ; to Tambakhâni, 3 cos ; to Chitlong, 3 cos ; to Thankot, 3 cos ; to Káthmándú, 3 cos—Total, 19½ cos. At Hitounda, there is a Custom House Chokey, where packages are counted merely, not opened, nor is any duty levied there. At Chisapâni Fort, which is half way between Bhimphédy and Tambakhâni, is another Custom Chokey, and there merchandise is weighed, and a Government duty is levied of one anna per dhârni of three seers, being two Paisa Rupees per bakkoo: also, a Zemindary duty at Chitlong of two annas per bakkoo or load of 32 dhârni, in other words of 96 ordinary seers.

At Thankot, the last stage but one, a further Zemindary duty is levied of four annas per bakkoo.

Summary Recapitulation of the Expenses for Carriage and Duty between Hitounda and Káthmándú.

		Népálese Rs.	*Siccas.*
Hire of Porters		¼ 0 0	3 ¼ 0½
Duties Paisa Rupees	¼ 12 0	3 12 8	3 0 9¼
Per bullock load ...		7 12 8	6 ¼ 9¾

To which, if we add the 3-6-0 Sicca for bullock hire and watch-men, between Kesriah and Hitounda, we shall have a total of Sicca Rupees 9-10-9¾ for the expense, for duty and carriage, of conveying four pukka bazar maunds and upwards, (64 dhârni or 192 ordinary seers exactly,) from the Ghaut of the Gandák to Káthmándú, where finally the goods are subject to an *ad valorem* duty of Rupees 3-8-0 of the country or 2-13-6 Sicca, and where the merchant may get cent. per cent. upon Calcutta prices for his European articles, if they have been well selected.

The duties upon Imports from the plains, leviable at Káthmándú, are farmed by the Government, instead of being collected directly.

The farm is called Bhansâr—the farmer, Bhansâri.

On the arrival of a merchant with goods from the plains, the Bhansâri, or his deputy, waits upon the merchant and seals up his bales, if it be not convenient to him to have them at once examined. When the bales are opened and the goods inspected, an *ad valorem* duty (for the most part) of 3½ per cent. is levied on them by the Bhansâri, thus :—

	Népálese Rs.	*Siccas.*
For Kināra or Kinăra, per cent. ...	2 0 0	1 10 0
For Nirikhi, per cent.	1 8 0	1 3 6
	3 8 0	2 13 6

The value of the goods, upon which depends the amount of duty, is settled by inspection of the merchant's invoice and by appraisement of a regular officer, thence called the Nirikhman. If the merchant continue to dispute the appraiser's valuation, and the consequent amount, of duty, and will not listen to reason, it is usual for the Government, in the last resort, to require the merchant to dispose of his wares to it at his own alleged valuation.

Let no one therefore think to abate the duty, by under-valuing his goods, for if he do, he may find himself taken at his word, when he least expected it. For the rest, if he be fair and reasonable, and exhibit his invoice, he has nothing to fear from the Bhansâri, who is not a man of eminent place or power, and if he were, would not be suffered, under the present able administration, to oppress the merchant. In respect to the duties levied on the way up, (at Chisapâni and Thankot,) as already explained, they are called Sayer and Bakwaoon. If the merchant please, he may avoid paying them on the road, and settle for them at Káthmándú, in which case the Collector of Chisapâni takes a memorandum of the weight of the goods and forwards it to the Bhansâri and to the Government Collector at Káthámndú, giving the merchant, at the same time, a note of hand to pass him on.

We have stated that the duty on Imports from the plains is, in general, an *ad valorem* one of 3-8-0 of the country currency; but, as there is a different rate in respect to some of the articles, and, as the enumeration of the chief Imports will serve as a sort of guide to the Calcutta trader, who may be disposed to adventure a speculation to Káthmándú, we shall give a list of these Imports with the duty assigned to each.

		Duty in Nepal Rupees and Siccas.					
European Broad Cloths and other Woollens of all sorts ...	Per Cent.	3	8	0	2	13	6
European Chintzes and other Cotton of all sorts ...	Ditto	3	8	0	2	13	6
European Silks of all sorts ...	Ditto	3	8	0	2	13	6
European Linens of all sorts ...	Ditto	3	8	0	2	13	6
Amritsur and Cashmere Shawls, good	Ditto	3	8	0	2	13	6
Dacca Muslins and Jamdanees, Sahans, &c.	Ditto	3	8	0	2	13	6
Malda and Bhaugulpoor Silk and mixed Silk and Cotton Stuffs...	Ditto	3	8	0	2	13	6
Benáres Kimkhabs, Toftas, Mushroos, Shamlas, Dopattahs, &c.	Ditto	3	8	0	2	13	6
Mirzapoor and Calpee Kharwas and Garhas	Ditto	3	8	0	2	13	6
Mowsahans, Andarsahs, &c. ...	Ditto	3	8	0	2	13	6
Behar Pagrees, Khasas, &c. ...	Ditto						

		Duty in Nepal Rupees and Siccas.					
Bareilly, Lucknow and Tanda Chintzes	Per Cent.	3	8	0	2	13	6
European Cutlery, as Knives, Scissors, &c.	Ditto	3	8	0	2	13	6
European Glass-ware, as Chandeliers, Wall-shades, &c. ...	Ditto	3	8	0	2	13	6
European Mirrors, Window-glass, &c.	Ditto	3	8	0	2	13	6
Indian Kiranas, or Groceries, Drugs, Dyes, and Spicery of all sorts	Ditto	5	0	0	4	1	0
Peltry of Europe and India, as Dacca, other Skins, Goat ditto, &c.	Ditto	5	0	0	4	1	0
Quicksilver, Vermilion, Red and White Lead, Brimstone, Jasta, Ranga, Camphor	Ditto	5	0	0	4	1	0
Indigo pays *in kind*	Ditto	10	0	0	8	2	0
Precious Stones, as Diamond, Emerald, Pearl, Coral ...	Ditto	1	8	0	1	3	6
Indian Laces, as Kalabuttu, Gotah, &c.	Ditto	5	0	0	4	1	0

Whoever has sold his wares at Káthmándú will next look to purchasing a "Return Cargo" with the proceeds of such sale. We therefore now proceed to notice the manner and amount of the *Export* duties levied by the Népál Government upon goods exported to the plains. There is no difference between goods the produce of Népál and such as are the produce of Bhote (Tibet) or China, all paying on exportation to India at the same rate.

The Exports, like the Imports, are farmed, and it is therefore with the Bhansâri that the merchant will have again to treat.

The Export duty is an *ad valorem* one, and amounts, for the most part, to 4-11-1 per cent., which is levied thus:—

	Ostensibly.			Really.		
As Bakkooâna	1	0	0	1	2	2
As Nirikhi	1	4	0	1	4	0
As Kinara	2	0	0	2	4	3
	4	4	0	4	11	1

These sums are Népálese currency. Their equivalents in Sicca Rupees are 3-7-3 and 3-13-9. There are no further duties levied on the road, and the merchant, upon payment of the above *ad valorem* duty at Káthmándú, receives from the Bhansâri a Pass, or Dhoka Nikâsi, which will carry him, free, beyond the limits of Népál.

The merchant's goods, on his return, should be made up, as on his approach, into bakkoos or men's loads of thirty-two dhârnis of three seers per dhârni, and he should have bullocks waiting his arrival at Hitounda, by previous arrangement.

The following is a list of some of the principal Exports, with their respective duties :—

Articles.		Duties in Nepal Rupees and Siccas.	
Chours	Per Cent.	4 11 1	3 13 9
Tibetan, Himálayan and Chinese Woollens, as Maleeda, Toos, Namda, Chourpat, Rahry, Bhot, &c.	Ditto	4 11 1	3 13 9
Chinese damasked and brocaded Satins and Silks	Ditto	4 11 1	3 13 9
Sohâga or Borax	Ditto	4 11 1	3 13 9
Népálese, Bhotea and Chinese Drugs—Rhubarb, Mihargiyah, Zaharmohara, Momira, Jatamangsee, Hurtal, &c. ...	Ditto	4 11 1	4 13 9
Bhotea and Népálese Paper ...	Ditto	4 11 1	3 13 9
Musk Pods, per seer of 32 Sa. Wt.	.....	1 4 0	1 0 3
Gold	.....	Duty free.	
Silver	.....	Prohibited.	
Rupees of the Plains	.....	Ditto.	
Rupees of Népál and Copper Pice of ditto...	.....	Free.	
Bhote Poneys or Tanghans, each...		7 0 0	5 11 0
Hard-ware, as Iron Phowrahs, &c. &c.	Per Cent.	4 11 1	3 13 9

Though we would not advise the native merchant of Calcutta to meddle, in the *first* instance, directly, himself, with the trade of Bhote, whether in Exports or Imports, yet as that country causes the great

demand for European woollens in particular, and is, on many accounts, of more consideration in a commercial point of view than Népál, we shall give some details relative to the trade with it, through Népál, analogous to those we have already furnished respecting the trade with Népál itself.

The duties upon the Bhote trade are levied by Government through its own officers, not farmed, like the duties on the trade with the plains. Goods of the plains, (whether the produce of Europe or India,) exported through Népál to Bhote, are made up into packages or bakkoos, of sixteen dhârnis, or forty-eight seers only, owing to the extreme difficulties of the road, which will not permit a man to carry more than that weight upon his back; and there are no other means whatever of conveyance, until the Himálaya has been passed. Upon these bakkoos or loads, the duty is levied, and amounts to Paisa Rupees 1-0-1 per bakkoo, for all articles alike. The duty is levied at the Taksâr or Mint, and the Collector is familiarly called Taksâri in consequence.

The details of duty of the 1-0-1 are these:—

Taksâr	0	6	0
Nikâsi	0	10	0
Bahidâr	0	0	1
Paisa Rupees	1	0	1 = Siccas 0 10 10

Upon payment of this sum to the Taksâri, that officer furnishes the merchant with a passport, which will pass his goods, free, to the frontier of Bhote or Tibet.

The chief Exports to Bhote are:—European Broad Cloths (crimson, green, orange, liver, and brown-colored), Cutlery, Pearls, Coral, Diamonds, Emeralds, Indigo, and Opium. Goods imported into Népál from Bhote (no duty levied there) pay to the Taksâr at Káthmándú as follows:—

ARTICLES.	DUTY.
Musk Pods, per seer (in kind)	1½ Tolahs.
Gold, per tolah	1 Anna.

Silver is all necessarily sold to the Taksâr and is received at the Sicca weight, paid for at the Népálese or Mohâri weight, difference three annas.

Articles.		Duty.
Chours, white	Per Dhârni	4 Annas.
Ditto, black	Ditto	3 „
Chinese and Bhotea Velvets, Woollens, Satins, Silk Thread, and Raw Silk ...	Per Cent.	4 Rupees.
Peltry of Mongolia and Bhote, as Samoor, Kakoon, Chuah-khal, Garbsooth, &c....	Ditto	4 „
Borax	Ditto	4 „
Chinese and Bhotea Tea	Ditto	4 „
Drugs	Ditto	4 „

From Káthmándú to Bhote Frontier, or, rather, to the frontier *marts* of Kooti and of Keroong, there are two roads, one of which is called the Keroong, and the other the Kooti way, after the marts in question, which are respectable Bhotea Towns.

The following are the stages and expenses:—Káthmándú to Kooti, eight stages, sixteen dhârnis, or forty-eight seers, a man's load. His hire, 2 Rupees of Népál—or Siccas 1-10-0 for the trip.

The stages are Sankhoo, 3½ cos; to Sipa, 7½ cos; to Choutra, 5 cos; to Maggargaon or Dharapani, 3 or 4 cos; to Listi, 5 cos; to Khasa, 4 cos; to Chêsang, 5 cos; to Kooti, 3¾ cos.

From Káthmándú to Keroong, the eight stages are:—To Jaiphal-ke-powah, 4 cos; to Nayakot, 5 cos; to Taptap, 4 cos; to Preboo, 4 cos; to Dhomchap, 5 cos; to Maidan Pootah, 3 cos; to Risoo (frontier), 4 cos; to Maima, 4 cos; to Keroong, 4 cos.

The load is the same as on the Kooti road and the hire of the carrier the same.

The Himálaya once passed, you come to a tolerably plain country, along which beasts of burden can travel laden. The usual carriage is on poneys and mules, which carry two bakkoos of sixteen dhârnis each, and can be hired for the trip, from Lhása to the Népál Frontier, for twenty Rupees of Bhote currency. They perform the journey in about a month, allowing for three or four days' halts.

P. S.—The Népálese dhârni is equal to three seers. The Népálese Rupee is worth thirteen annas. It is called, after an ancient dynasty, Mahêndra Mally, or shortly and commonly Mohâri. It is almost a mere nominal coin, from its scarceness, the common currency consisting

of Half Rupees or Mohârs. The Bhote Rupee is called Kala Mohâri. It ought to be equal to the Népálese, but is rendered five gundas less valuable by undue adulteration.

N. B.—This paper is thrown into a popular form for publication in the *Gleanings in Science* (without the date and signature,) if the idea be approved.

(Signed) B. H. HODGSON,
Officiating Resident.

NEPAL RESIDENCY,
The 1st December 1831.

No. 11.

TRADE OF NEPAL.

Import of Goods from the Plains in 1830-31.

Articles.	At what price purchased in Calcutta, or where manufactured or grown.	Estimated prime cost amount of Imports in Co.'s Rupees.	At what price sold in Népál, in Népálese Rupees.	Amount of Goods transported to Bhote.	Amount of Goods consumed in all Népál.	Remarks.
Europe crimson Velvet ...	From 5 to 16 Rs. per yard	13,000	26,000	2,000	24,000	The Tibetans care not for our Velvets, but they are much admired by the Népálese, both males and females. Ladies wear velvet bodies; gentlemen velvet caps and jackets. Scabbards and saddles and cushions are covered with Velvets.
Ditto blue and green ditto .	Do. 8 to 12 do.	8,000	16,000	4,000	12,000	
Ditto black ditto	Do. 5 to 9 do.	4,000	8,000	None	8,000	
Ditto brown, liver, and abiree ditto	Do. 5 to 10 do.	5,000	10,000	2,000	8,000	
Broad Cloth of scarlet colour	Do. 2½ to 10 do.	30,000	60,000	10,000	50,000	Our Broad Cloth is equally prized in Népál and Tibet, but the Tibetans are superstitious about its colour. The colours set down are the only ones which the Tibetans will wear, and even of these the blue and black, though agreeable to the Népálese, are not so to the Tibetans. The quality most saleable is that which fetches 8 to 10 Rupees per yard at Calcutta.
Ditto green ditto	Do. 2 to 12 do.	20,000	40,000	25,000	15,000	
Ditto brown ditto	Do. 2½ to 6 do.	25,000	50,000	20,000	30,000	
Ditto black ditto	Do. 3 to 9 do.	8,000	16,000	None	16,000	
Ditto blue ditto -	Do. 2 to 11 do.	21,000	42,000	2,000	40,000	
Ditto liver, yellow, and abiree ditto	Do. 2½ to 4 do.	16,000	32,000	3,000	29,000	

In Tibet all ranks and both sexes wear woollens throughout the year, and almost exclusively of other apparel; yet the only native manufactures of woollen cloths are of the most inferior quality and insufferable weight. Nor is the total deficiency of good Broad Cloths capable of being supplied by the Chinese, who use not, nor make, woollens. Tibet only receives a small quantity of Toos and Maleeda from China; and those cloths, though made of fine wool, are of poor, loose-textured, flannel-like manufacture.

How large, then, ought to be the demand for our

Europe Shawls	Do.	6 to 25 Rs. per piece	2,000	4,000	None	4,000
Ditto Rumal	Do.	½ to 2 do.	1,000	2,000	do.	2,000
Ditto Satin	Do.	1½ to 2 do.	2,500	5,000	do.	5,000
Ditto Chintzes, 1¼ by 28 yards	Do.	4 to 14 do.	22,000	44,000	2,000	42,000
French ditto, 1 by 14 to 24 yards	Do.	14 to 30 do.	8,000	16,000	1,000	15,000
Country ditto, from Tanda, Bareilly, Furruckabad, &c. &c., 1¼ to 2 by 6 to 9 yards	Do.	1-6 to 4 do.	2,00,000	3,00,000	5,000	2,95,000
Europe Cambrics, 1 by 12 yards	Do.	5 to 12 do.	17,000	34,000	1,200	32,800
Ditto Long Cloth, 1 by 24 yards	Do.	6 to 10 do.	6,000	12,000	2,000	10,000
Ditto Leno Cloth, 1 by 10 yards	Do.	2½ to 9 do.	16,000	32,000	2,000	30,000
Dacca Jamdanee, 1 by 10 yards	Do.	10 to 20 do.	5,000	10,000	None	10,000
Tanda Jamdanee	Do.	5 to 10 do.	5,000	7,500	500	7,000
Dacca Muslin, 1 by 18 yards	Do.	10 to 15 do.	8,000	16,000	None	16,000
Muslin of Behar, Santipoor, Chandrakona, and Kopamow, 1 by 16 yards	Do.	2 to 10 do.	40,000	60,000	500	59,500
Dacca Sahan, 1 by 18 yards	Do.	8 to 13 do.	40,000	80,000	None	80,000
Sahan Cloth of Santipoor, Chandrakona, Jahana, Kopamow, and Tanda, &c. &c., 1½ and 2 cubits by 12 and 18 yards	Do.	1½ to 8 do.	100,000	150,000	5,000	145,000
Kora Gora Cloth of Dhurbanga, Landa, Jahana, and Majhduwa, &c., 1½ and 2 cubits by 14 and 20 yards	Do.	1½ to 6 do.	33,000	50,000	500	49,000

Broad Cloths in Tibet, if sufficiently intelligent and active industry was employed in putting them within the reach of the Tibetans.

Our imitations of Indian Handkerchiefs and Cashmeer Shawls are becoming very popular among the middle and lower orders in Népál.

English and Indian Chintzes are not worn at all in Tibet. Both are much worn in Népál by the middle and lower orders.

The women make gowns of them, the men jackets and linings to jackets—to the latter use they are occasionally applied in Bhote.

No kind of cotton stuffs, fine or coarse, are used as apparel in Tibet, and the little the Tibetans purchase, is wanted merely for covering the pictures with which the walls of sacred edifices are literally covered in Tibet. On the contrary, all classes in Népál wear cotton wholly or partially throughout the year; and as Népál has no native manufacture of any but very coarse sorts, there is a large demand for the finer fabrics, both of Europe and India. Chintzes and Sahans are the kinds most used. The whole of the middling and upper classes are clad in foreign cottons. The poor manufacture, each family, their own supply of coarse goods. The manufacture is purely and entirely domestic and peculiar to the females.

No. II.—*(Continued.)*

Articles.	At what price purchased in Calcutta, or where manufactured or grown.	Estimated prime cost amount of Imports in Co.'s Rupees.	At what price sold in Népál, in Népálese Rupees.	Amount of Goods transported to Bhote.	Amount of Goods consumed in all Népál.	Remarks.
Dacca Turban, 1½ span by 12 and 30 yards.....	From 5 to 15 Rs. p. piece	10,000	20,000	.....	19,000	
Turban of Kopamow and Jahana, 1½ span by 20 and 40 yards	Do. 1¼ to 10 do.....	30,000	45,000	300		
Gimtee of Bykantpore and Jahana, &c., 1 cubit by 6 and 8 yards	Do. 1½ to 4 do.....	10,000	15,000	None	15,000	
Indian and English Doriah Cloth, 1 by 16 yards....	Do. 2 to 8 do.....	7,000	10,500	do.	10,500	
Maldahee Cloth, 1 by 9 or 10 yards	Do. 2½ to 5 do.....	7.000	14,000			
Moorshedabad Cloth Stuffs of sorts, 1 by 6 or 9 yards	Do. 3 to 10 do.....	12,000	24,000			
Boolbool Chasma Kummerbund of Malda, 1 cubit by 6 yards	Do. 3 to 6 do.....	1,000	2,000			
Radhanagaree and Bhaugulpooree Soosy and Loonga Cloth, 1 by 6 yards	Do. 1-12 to 3 do.....	1,600	3,200			
Benáres Mushroo and Goolbadan, 1⅜ cubits by 5 yards	Do. 3 to 12 do.....	7,000	14,000			
Benáres Dhootees, of sorts, 2½ cubits by 5 yards, with brocaded edges	Do. 2 to 4 Rs. p. ea. pr.	3,000	6,000	None	6,000	English Lace, the beautiful Silk and Muslin fabrics
Gya Dhootees, ditto ditto ..	Do. 1½ to 3 do.....	2,000	4,000	do.	4,000	of Benáres embroidered all round with gold or

Benáres Kinkhabs, 1 by 5 or 6 yards	Do. 50 to 400 Rs.p.piece	28,000	56,000	11,000	45,000	silver, and the splendid Brocades of the latter place, are not much known or esteemed in Bhote. They are all well known and much esteemed in Népál, by only to a very moderate extent, within the means of the people. Every man, however, who can afford it, will have his cap banded with lace of silver or gold, and the Court annually consumes a considerable supply of brocaded goods of the finest qualities.
Benáres Baphtas, 1 by 5 yards	Do. 20 to 500 do.....	4,000	8,000	5,000	3,000	
Benáres Dopattahs, with brocaded edges, 1½ or 2 by 3 or 4½ yards	Do. 5 to 40 Rs. each..	1,200	2,400	None	2,400	
Tash of Benáres, Lucknow, and Patna, 1¼ by 6 yards	Do. 75 to 300 Rs. p. piece	8,000	16,000	4,000	12,000	
Golden Kallabuttu.....	Do. 2 Rs. per tolah	12,000	24,000	None	24,000	
Silver ditto	Do. ¼ to 1-2 do.	5,000	10,000	do.	10,000	
English Lace and Indian Gotah and Kinara of Gold	Do. 2 to 2¼ do.....	22,000	44,000	do.	44,000	
Ditto ditto of Silver	Do. 12 as. to 1 do.....	6,000	12,000	do.	12,000	
Gold and Silver Salmasitara	Do. 2½ to 3½ do.....	9,000	18,000	do.	18,000	
Cashmeer and Amritsar Shawls, 2 by 3½ or 4½ yards	Do. 80 to 1,000 per piece	45,000	90,000	do.	90,000	Bhote receives its supply of Shawls by way of Ladakh, to Népál they come *viâ* the plains. All who can afford it wear them.
Ditto ditto Rumals, 1½ and 2½ yards	Do. 20 to 150 do.....	6,000	12,000	do.	12,000	
Kalpi and Mirzapoor Kharwa Cloth, 1¾ cubits by 6 or 7 yards	Do. 14 as. to 1-12 do.....	6,000	12,000	4,500	7,500	Kharwas are used for lining the dresses of the commonalty of Népál and for their bed furniture. The Népálese manufacture cotton stuffs as fine as Kharwa, but they cannot give them a permanent colour, such as Kharwa receives in the plains.
Mirzapoor and Patna Carpets, of sorts	Do. 2½ to 50 Rs. each..	4,000	8,000	None	8,000	
Patna and Govindgunge Settringhees	Do. 1 to 8 do.....	1,200	2,400	do.	2,400	
English and Bengal Silk Thread, per seer of 80 Sa. Wt.	Do. 4 to 16 Rs. p. seer.	12,000	24,000	do.	24,000	
Cotton Thread, Indian mostly	Do. 22 to 30 Rs. p. md.	4,000	8,000	1,200	6,800	
Cotton, Raw, from Mirzapore	Do. 12 to 16 do.....	32,000	64,000	None	64,000	

No. II.—*(Continued.)*

Articles.	At what price purchased in Calcutta, or where manufactured or grown.	Estimated prime cost amount of Imports in Co.'s Rupees.	At what price sold in Népál, in Népálese Rupees.	Amount of Goods transported to Bhote.	Amount of Goods consumed in all Népál.	Remarks.
Pearls, (large)	From 25 to 500 Rs. per md.	40,000	80,000	30,000	50,000	Bhote has long been a capital market for Pearls and Coral. All the women of rank wear the former and all the priests of rank carry rosaries of Coral Beads. The market, however, is now glutted.
Ditto, (middle-sized).....	Do. 10 to 20 Rs. per corge	22,000	44,000	30,000	14,000	
Ditto, (small).....	Do. 1 to 10 do.	13,000	26,000	20,000	6,000	
Coral, (large,) 1½ to 2½ tolahs per bead	Do. 8 to 12 Rs. per tolah.	25,000	50,000	15,000	35,000	
Ditto, (middle,) 5 to 10 beads per tolah	Do. 3 to 7 do.	40,000	88,000	50,000	38,000	
Ditto, (small,) 12 to 20 ditto ditto	Do. 1½ to 2½ do.	26,000	52,000	15,000	37,000	
Diamonds, Emeralds, Rubies, and Sapphires	.....	50,000	100,000	None	100,000	
Neshapoori Feroza Stone ..	Do. 12 as. to 1½ Rs. pr. corge	16,000	32,000	15,000	17,000	
Cornelian	Do. 1 to 10 Rs. do.	1,000	2,000	500	1,500	
Kahrobah or Red Amber ..	Do. 2 to 8 Rs. per tolah ..	6,000	12,000	7,000	5,000	
Ditto Yellow	.....	3,000	4,000	None	4,000	
Ditto Kuppori Poosah	.....	600	1,200	1,000	200	
Póth or Glass Beads, of different colours	Do. 4 as. to 1 Re. per tolah	2,000	4,000	None	4,000	
Chank	Do. 50 to 100 do.	2,500	5,000	3,500	1,500	
Large Cowries	Do. 2 to 4 as. each. ...	100	200	None	200	
Kuldar Gold Mohur	Do. 18 Rs. 2 as. do. ..	20,000	25,000	do.	25,000	Gold Mohurs fetch at Káthmándú 25 Rupees of Népál each, the Rupee in question being worth 13 annas and 4 pie.
Golochan	Do. 30 Rs. per seer. ..	3,000	6,000	3,000	3,000	
Indigo	Do. 80 to 120 Rs. per md.	21,000	63,000	12,000	51,000	Népál and Tibet are always very inadequately supplied with good Indigo. There is a very great demand for it just now in the latter country.

Otter Skins	Do. 8 as. each	2,000	4,000	2,500	1,500	
Green Skins, of prepared leather, for Native Shoes, &c.	Do. 3 to 6 as. do.	1,000	2,000	600	1,400	
Saltpetre	Do. 4 to 5½ Rs. per maund	40,000	80,000	1,200	78,800	Saltpetre is produced in the Népálese Tarai, and Brimstone in the hills, but neither in quantity equal to the demand of the Government, which therefore prohibits all export to Tibet of that which comes from the plains. The transports or exports to Tibet are therefore clandestine. The Népálese want skill to work their Sulphur Mines profitably.
Brimstone	Do. 13 Rs. do.	6,000	12,000	500	11,500	
Quicksilver	Do. 80 do. do.	3,000	6,000	1,600	4,400	
Singraf or Vermilion Cinnabar	Do. 80 do. do.	3,000	6,000	None	6,000	
China Red Lead	Do. 60 do. do.	2,500	5,000	do.	5,000	
Country ditto	Do. 8 do. do.	1,000	2,000	do.	2,000	
Ruskapoor	Do. 8 to 12 Rs. per seer.	800	1,600	do.	1,600	
Camphire	Do. 32 Rs. per maund	7,000	14,000	do.	14,000	
White Sandal	Do. 9 to 11 Rs. per maund	4,000	8,000	1,000	7,000	
Red ditto	Do. 4½ to 6 do.	2,600	5,200	600	4,600	
Zangar or Verdigris	Do. 5 do. do.	5,000	10,000	1,200	8,800	
White Lead	Do. 2 do. do.	3,000	6,000	1,500	4,500	
Sankhia, Harfal, and Tabkiah ditto	Do. 4 Rs. per seer.	1,400	2,800	None	2,800	
Opium	Do. 3½ to 4 Rs. per seer.	4,000	8,000	2,000	6,000	Opium is in great demand in Tibet just now. A very insufficient quantity gets there *viâ* Népál at present. It is procured by the Népálese furtively, in the Tarai, from our ryots between the Narayani and Bagmatti.
Sajikhar and Jowakhar		500	1,000	None	1,000	
Ranga, Tin	Do. 12 Rs. per maund.	16,000	32,000	1,500	30,500	Népál is full of Copper and Iron and the people have great skill in working them. Tin, Lead, Pewter, and Zinc they get from below, and a variety of mixed metals. Népál produces plenty of Zinc, but no skill to work the mines.
Jasta, Pewter	Do. 4 do. do.	19,000	38,000	None	38,000	
Lead	Do. 4 do. do.	10,000	20,000	do.	20,000	
Steel	Do. 12 to 16 do. do.	4,000	8,000	do.	8,000	

No. II.—*(Continued.)*

ARTICLES.	At what price purchased in Calcutta, or where manufactured or grown.	Estimated prime cost amount of Imports in Co.'s Rupees.	At what price sold in Népál, in Népálese Rupees.	Amount of Goods transported to Bhote.	Amount of Goods consumed in all Népál.	REMARKS.
Gun Flints, European	From 1 to 1½ Rs. per 100	6,000	12,000	None	12,000	The whole Goorkha Army, which is armed with muskets, is supplied with Flints from below, chiefly from Calcutta. For Engilsh Fowling-pieces and Hard-ware, there is always a considerable demand in Népál; Guns priced between 250 to 500 Rupees sell very well, and so do good plain Scissors and Needles. Our Scissors are also in demand in Bhote, and if we would condescend to work upon the models prescribed by the usage of these countries, we might obtain a large vent in them for our Hard-ware, of most sorts.
Europe-made Guns, of sorts	Do. 250 to 600 Rs. each.	11,000	22,000	do.	22,000	
Monghyr-made ditto.....	Do. 10 to 35 do.	2,000	4,000	do.	4,000	
English Knives and Scissors	Do. 4 as. to 2 do.	1,200	2,400	300	2,100	
Ditto Needles, &c.....	Do. 11 as. to 1½ do. per 100	1,500	3,000	None	3,000	
Ditto Iron and Brass-ware .	.....	600	1,200	do.	1,200	
Atter of Ghazeepore, Jaunpore, &c.....	Do. 1 to 15 Rs. per tolah	6,000	12,000	do.	12,000	
Choha Oil ditto	Do. 12 as. to 1 Re. per seer.	1,200	2,400	do.	2,400	
Keorah Water	Do. 8 as. to 1½ Rs. pr. sr.	1,000	2,000	do.	2,000	
Abir.....	Do. 4 to 7 Rs. per maund	5,000	10,000	do.	10,000	
Saffron of Cashmeer	Do. 6 to 8 as. per tolah...	1,500	3,000	do.	3,000	
Lobhan	Do. 20 to 24 Rs. pr. md. ..	3,500	7,000	do.	7,000	
Paun of Behar and Bengal.	Do. 1 a. to 4 as. pr. dholi	2,500	7,000	do.	7,000	
Cocoanut Hookah Bottoms.	Do. 3 to 10 Rs. per 100. ..	600	1,200	do.	1,200	
Almonds	Do. 6 Rs. per maund ..	3,000	6,000	do.	6,000	
Date	Do. 5 do. do.	1,800	3,600	do.	3,600	Both Népál and Tibet constantly require and consume a large quantity of tropical spicery, drugs and dried fruits, and both countries repay India with large returns of drugs and samples peculiar to either region. Of the number and value of the medicinal substances furnished to commerce by these countries, European medical men are strangely uninformed.
Cocoanut	Do. 12 do. do.	3,000	6,000	do.	6,000	
Dakh Raisins	Do. 16 do. do.	500	1,000	do.	1,000	
Makhanah	Do. 7 do. do.	400	800	do.	800	
Desee Betel Nut	Do. 4 to 5½ do.	5,000	10,000	500	9,500	
Ditto ditto Dakheeni Pepper, (Black)	Do. 9 to 11 do.	10,000	20,000	2,000	18,000	

Cloves	25 Rs. per maund ..	14,000	28,000	2,000	26,000
Nutmeg	1½ Rs. per 100	4,000	8,000	1,000	7,000
Pepal	Do. 8 to 10 Rs. per md.	800	1,600	200	1,400
Assafœtida	Do. 16 to 30 do. do.	5,500	11,000	1,000	10,000
Mace	Do. 155 Rs. per maund ..	6,000	12,000	None	12,000
Cinnamon	Do. 13 to 14 do. do.	2,500	5,000	do.	5,000
Zeera	Do. 6 to 9 do. do.	2,000	4,000	do.	4,000
Small Cardamums.....	Do. 3 to 6¼ per seer	4,000	8,000	do.	8,000
Jetmudh or Moolhati	.....	500	1,000	do.	1,000
Gugal	Do. 6 to 7 Rs. per md.	600	1200	do.	1,200
Nasadar	Do. 7 to 9 do. do.	1,200	2,400	do.	2,400
Dry Ginger.....	Do. 3 to 4 do. do.	1,000	2,000	do.	2,000
Mangrela or Kalonjee	Do. 2½ to 3 do. do.	300	600	do.	600
Akarkora	Do. 18 to 22 do. do.	300	600	do.	600
Bakkam Wood..	Do. 9 to 11 do. do.	2,500	5,000	do.	5,000
Kusum Flower	Do. 8 to 13 do. do.	6,000	12,000	do.	12,000
Tund ditto	.....	500	1,000	do.	1,000
Tutea	.....	900	1,800	do.	1,800
Surma	Do. ½ to 1 a. pr. tolah...	300	600	do.	600
Moordasankh	Do. 5 to 6 Rs. per md...	200	400	do.	400
Mahawur	.....	250	500	do.	500
Golali	Do. 15 Rs. per maund ..	150	3,000	do.	3,000
Tokhumbalanga and Ispoghol.....	.....	600	1,200	do.	1,200
Sendhu Salt	Do. 8 to 10 Rs. per md.	500	1,000	do.	1,000
Kattah.....	Do. 3 Rs. per do.	400	800	do.	800
Soap, soft, Indian	Do. 8 do. do.	1,200	2,400	do.	2,400
Dry Leaf, Tobacco	Do. 5 to 7 do. do.....	10,000	20,000	8,000	12,000
Chooree and Tikoolee, from Benáres and Ghazeepore.	Do. 4 as. to 2 Rs. per pair.	1,500	3,000	None	3,000
Peacocks' Feathers	.....	400	800	do.	800
Chapra Lakh	Do. 11 to 18 Rs. per md.	500	1,000	do.	1,000
Hookah Snakes	Do. 1 a. to 1 Re. each ..	250	500	do.	500

No. II.—*(Continued.)*

Articles.	At what price purchased in Calcutta, or where manufactured or grown.	Estimated prime cost amount of Imports in Co.'s Rupees.	At what price sold in Népál, in Népálese Rupees.	Amount of Goods transported to Bhote.	Amount of Goods consumed in all Népál.	Remarks.
Tazee Horses	From 300 to 1,200 Rs. each	30,000	60,000	None	60,000	Within the last fifteen years the Gentry of Népál have become universally horsemen.
Indian Horse Apparatus ..	....	1,000	2,000	do.	2,000	
Buffaloes.....	From 3 to 12 Rs. each ..	41,000	1,23,000	do.	1,23,000	The Court makes large and regular purchases, and pays usually, not in money, but in elephants, the produce of its Tarai territories. This sort of barter answers equally well to both parties in the transaction.
Goats, &c.	Do. 6 as. to 1½ do. ..	11,500	34,500	do.	34,500	
Arhur Doll	Do. 1 Re. per maund ..	500	1,000	do.	1,000	
Sugar	Do. 5 to 7 do. do. ..	5,600	11,200	1,000	10,200	
Sugar Candy	Do. 15 to 18 do. do. ..	3,000	6,000	None	6,000	
English Looking Glasses ..	Do. 1 anna to 15 Rs. each.	3,000	6,000	400	5,600	Small mirrors are in equal demand for Népál and for Tibet.
English Glass-ware	.....	5,000	10,000	2,000	8,000	Not merely Wall-shades and Chandeliers, but Tumblers, Wine-glasses, and Lanterns sell well at Káthmándú. The people are beginning to use our Crockery and Glass-ware at their tables. The Tibetans never had any scruples about using our Plates, Dishes, and Glasses. China however supplies them with Crockery. For fine Glass-ware they cause some demand.
	Grand Total, Rs.	16,11,000	30,60,500	3,56,900	27,03,600	

GENERAL OBSERVATION.

Of the seven headings under which the information continued in this paper is arranged, the first and last speak for themselves, the others may be helped by illustration. The purpose of the second heading is, chiefly, to afford a useful hint as to the usual *quality* of the goods required for this market. A comparison of headings 3 and 4 will give the average profits upon the trade realized at Káthmándú, at this time, after allowance has been made for the difference of Kuldar and Népálese Rupees $\frac{100 \text{ to } 135}{(13\frac{1}{2} \text{ to } 16)}$ and for the expenses of duties and carriage on account of both, which latter may be seen in No. I., *so far as* the *Népálese Territories are concerned*; and for the rest of the way, through our own territories, the means of accurate information are in every body's hands. I may as well, however, observe, that according to the statements of Népálese merchants of credit, the costs on

account of Custom House charges, in our territories,* reach 7 per cent. of the value of the goods, half of the sum being paid at Calcutta and the other half to various of the Customs on the way up. Every Custom House examiner on the River, they affirm, must be propitiated, and no doubt there is some truth in this assertion. The more's the pity! These two headings (3 and 4) may likewise, by showing the *proportionate* amounts of the several sorts of goods required, and by indicating, though less accurately of course, the total amounts of annual transactions, serve to regulate commercial adventure in the first instance, and afterwards to point out to the merchant and to the Government, by collation with the known wants and means of their regions, the enlargement of which this commerce is probably capable. And by a reference to the same circumstances, in conjunction with the matter of headings 5 and 6, which show how much of the Imports is consumed in Népál and how much transported to the North, the intelligent merchant may gather further hints for the guidance of his conduct both present and prospective, and Government further indications relative to the probable future importance of the commerce in question. Where there is no such thing as statistical records, or, at least, none accessible to the stranger, we must be contented with the best opinions and estimates within our reach; and those which I have given have been gathered with care from native merchants of high respectability. So much for the form of the paper. In regard to its substance, I know not that much can be added to the marginal remarks. It appears (columns 3 and 4), that whilst traffic is languishing all over the world, almost for want of compensating profits, the merchants of Népál are procuring from 50 to 100 per cent. advance upon Calcutta prices at Káthmándú upon their speculations in European Woollens, Chintzes, Hard-ware and Glass-ware, as well as upon those in Indian cotton stuffs of all sorts, Spicery, Drugs, Dyes, and pelagic produce, such as Pearls and Coral, and, in a word, upon the great mass of their commercial transactions. This fact, when taken in connexion with the rapidity of the returns upon these speculations, is demonstrative of itself, that the trade in quetison is capable of an easy, immediate, and considerable extension. It must be remembered, however, that the 100 per cent. of profit in question is not actually such, but only 200 Népálese for 100 Sicca Rupees, which proportion of 2 to 1, when reduced to one denomination of coin, is only† 27 to 16. It must be further remembered, that this profit, or rather advance on Calcutta prices, is exclusive of the costs in duties and carriage. When, however, due allowance has been made on both of these scores, there will still remain a net or real profit of 30 per cent., which is quite sufficient to support the inference based on it. There is one general remark in reference to the trade of Bhote that I cannot forbear making. It is this, that whereas, at present, of the whole goods imported from the plains, the greater portion is consumed in Népál, and a small portion only transported to the North, the reverse of this ought naturally to be the case with reference to the relative means and wants of the two countries. But Népál has already sensibly felt the benign influence of a pacific intercourse with us, Tibet has yet to receive it. Its indirect extension beyond the snows, however, though slower, must be equally certain with its prevalence on this side of them. Népál being within the reach of those whom it concerns to note *particulars* relative to this commerce, I shall pass on to such as belong to the Tibetan branch of it, and observe that the great staples exported through Népál to that country have heretofore been English Broad Cloth, Pearls and Coral. Of the two latter, there is said to be just now a superfluity in Tibet, but the former is in good demand. The best *qualities* are those from 8 to 15 Rupees per yard; the best *colours* liver, imperial purple, scarlet, yellow, lively green, and clean brown. Three or four times the quantity now sent there might at once be profitably transmitted by one who knew well the markets of Calcutta and Káthmándú, and had an establishment at the latter place, and such an one might also realize a large profit upon the transmission of select Hard-ware, Glass-ware, and Peltry.

Opium and Indigo are now in great demand in Tibet, and there is good reason to believe that a large quantity of both articles might be annually sent there with great advantage to the transmitter. Not merely the Tibetans, but the neighbouring Mongolians and Chinese, would eagerly purchase Opium if they could get it at Lhása or Digarchee. How far the Company's Regulations interfere with the export of this drug in this direction, I cannot say; but those whom it concerns can easily ascertain. The present Calcutta prices are four times as great as those at which the Népálese merchants now purchase, the small quantity they can procure clandestinely, and which is all that is transmitted to Tibet.

(Signed) B. H. HODGSON,
Officiating Resident.

* By Treaty they ought to be 2½ only.

† Popular standard.—Calcutta assay gives the value of Siccas to Mohâris thus:—100 of former to 135¾ of latter.

No. II.—*(Continued.)*

Export (of Tibetan and Népálese Goods) to the Plains in 1830-31.

Articles.	Prices at Káthmándú in Népálese Rupees.	Estimated amount of Imports from the North in Népálese Rupees.	Estimated total amount of Exports of Tibetan, Kachar and Népálese Goods, in Népálese Rupees.	Estimated amount of Goods consumed in Népál in Népálese Rupees.	Produce of what place.	Remarks.
Gold—						
1st sort or Kundun	24 Rupees per tolah....	20,000	20,000	None	Tibet	Bringing Gold from Bhote to Népál answers well as a commercial speculation chiefly, owing to the intervention of the adulterated coin of Bhote. Transporting to the plains is not profitable, but Silver and Indian Rupees being prohibited, the merchants of Népál, who have now more to buy than to sell below, carry down Gold to meet the difference, since they can dispose of it without loss, and look to gain from the returns. The Gold brought from Bhote is usually very impure. The Népálese refine it and gain by the craft. Much is used for ornaments in Népál, little for coin.
2nd sort	22 do. do. do.	90,000	80,000	10,000		
3rd sort	20 do. do. do.	60,000	40,000	20,000		
4th sort or Bukkee	18 do. do. do.	45,000	30,000	15,000		
5th sort (white or bad).....	From 13 to 17 Rs. per tolah	15,000	5,000	10,000		
Silver	Paid by Government Monopoly 15 and 1/100 per old Kuldar weight	10,000	None	10,000	Ditto	The chief coinage of Népál is of Silver, and much less than is required comes from the North, hence its transport to the Plains is prohibited, and all that is brought here is necessarily made over to the Government, which, with a short-sighted policy, perpetuating the short supply,

Musk Pods—							pays the importer less than a just price. The Silver is weighed against old Kuldars and paid for in Népál Rupees at 113 per 100 Kuldars. The Bazar rate is 120, the Calcutta assay 135¾ nearly.
1st sort or Kagazee	From 64 to 70 Rs. per seer of 32 Sa. Wt.			35,000			
2nd ditto or Ganouta	60 Rs. per seer.			8,000			Bhote or Tibet produces the finest Musk, Rhubarb, and Borax in the world. Borax is, I think, an exclusive product of Tibet. A deal of Rhubarb is exported from Bhote for Europe *viâ* Siberia and Russia and also *viâ* China and the Ocean. It would answer well to get it *viâ* Népál, but Europeans have never sought it hence, and the natives know not its use. The European demand for Musk is very slack now—has it lost its repute as a medicine?
3rd ditto or Kacharee	From 45 to 50 Rs. per seer.	75,000		12,000	5,000	Ditto	
4th ditto or Nekhana, or 2½ Musk free of the Pod..	Do. 4½ to 5½ Rs. per tolah			15,000			
Revand Chinee	8 Rupees per seer ..	Caret		Caret	Caret	Ditto and Sifán	
2½ Borax	From 4 to 5 as. per seer.	16,000		13,000	3,000	Tibet and Digarchee	
10 Hurtal (Mejensoor)	Do. 12 as. to 1 Re. do do.	13,000		12,000	1,000	Ditto 1 Re. per Shoenee.	
Charas..... Duty	Do. 1 to 2 Rs. do. do.	6,500		3,500	3,000	Népálese Kachar.	
10 Wax	Do. 12 as. to 1 Re. do. do.	13,000		7,000	6,000	Ditto.	
Honey	5 annas per seer....	1,400		400	1.000	Ditto.	
5 Paper	Do. 5 to 6 as. do. do.	8,500		5,000	3,500	Ditto	The Paper of Népál is an admirable article, which ought to be substituted for the flimsy paper of the Plains, for the records of every Office in Bengal.
Zahr Mohara	Do. 1½ to 4 Rs. do. do.	1,200		1,000	200	Khataee or Northern China proper	In the Pharmacy of India, Mahomedan as well as Hindoo, the drugs of the Kachar and of Tibet enjoy the highest repute, many selling far above their weight in gold, and in great quantities. European medical men seem almost utterly ignorant of them, though they are to be found in most of the druggists' shops of the great cities of India.
Silajeet, white and black	Do. 5 to 8 as. do. do.	4,000		2,500	1,500	Kachar.	

No. II.—*(Continued.)*

Articles.	Prices at Káthmándú in Népálese Rupees.	Estimated amount of Imports from the North in Népálese Rupees.	Estimated total amount of Exports of Tibetan, Kachar, and Népálese Goods, in Népálese Rupees.	Estimated amount of Goods consumed in Népál in Népálese Rupees.	Produce of what place.	Remarks.
Bikhma	From 6 to 8 as. per seer	2,500	2,000	500	Kachar.	
Nirbisi.....	1 Re. do. do.	800	500	300	Khatai.	
Padmchal	From 3 to 4 as. do. do.	1,000	700	300	Kachar.	
Jatamangsi	Do. 8 to 12 do. do. do.	10,000	8,000	2,000	Ditto and Kooti.	
Kutki	3 annas do. do.	2,500	1,800	700	Helma, Listy, Kachar, and Lekh.	
Mehr Gya	From 130 to 150 Rs. p. tolah	5,000	5,000	None	China	Comes through Lhása and sells chiefly in Lucknow, Nagpore, and Hydrabad. It is, I believe, the famous Ginsing. Its price seems absurdly high. Be it what it will, it comes through Lhása.
Tanzoo.....	.....	Caret	Caret	Caret	Khatai	
Chiraitah	6 as. per seer	2,500	2,000	500	Kachar	
Mamira	From 2 to 4 as. per tolah	700	300	400	Khatai	
Tea	Do. 2 to 3 Rs. per seer	4,500	2,500	2,000	Tibet	The Tea is chiefly produced in Setchuen, and is commonly compacted into cakes, like Chocolate, or Cocoa. The Bhoteas universally consume the substance of the Tea triturated and made up for convenience of carriage as above noted, and not like us and the Chinese; the mere infusion. Tea, however, such as we purchase in China, may be had at Lhása in any quantity that is called for, and some of it is annually brought to Népál.
Walnut	1 Re. per hundred..	1,400	400	1,000	Ditto and Kachar	
Halva Bedud	From 1½ to 2 Rs. per seer	1,600	600	1,000	Tibet	
Dakh Raisins	2 Rs. do. do.	1,000	None	1,000	Ditto	
Bhotea Bair	Do. 1 to ½ Rs. do. do.	400	200	200	Ditto	
Salt (Rock).....	3 annas do. do.	1,50,000	None	1,50,000	Ditto	All Népál proper and its adjacencies is supplied with Salt from Tibet. It is Rock Salt and very good. The Government levies no duty on it, as there cannot be less than 100,000 families in the limits contemplated, nor the families con-
Cow-tail (white)....	From 1½ to 2 Rs. do. do.	27,000	26,000	1,000	Ditto	
Ditto (black)	Do. 1 to 1¼ do. do. do.	25,000	24,000	1,000	Ditto	
Shawls.....	Do. 60 to 100 Rs. pr. pair.	2,000	None	2,000	Ladak	

2½ Toos, ½ by 30 yards	Do. 24 to 45 Rs. p. piece.	5,000	2,500	2,500	Pechin	sume, on an average, less than half a pice worth per day. I should take the import to reach 2½ lakhs; my informants, however, say not.
2½ ditto ditto	Do. 15 to 21 do. do. ..	3,500	1,500	2,000	Siling	Toos and Malidah are loosely woven, flannel-like, very narrqw cloths, made of excellent wool—wretched substitutes for good Broad Cloth, but the best within the ordinary reach of the Bhoteas, who, though they all wear woollens throughout the year, have not a single good manufacture of their own, nor can China furnish them with any thing better than Toos and Malidah. Half the nation. would be clothed by Britain, if such commercial relations as time and prudent activity may establish prevailed. The Toos and Malidah sell at a good profit in the Plains, Sircars and upper servants liking them for chudders. Namdah and the rest to Namboo are blankets of good wool, but very coarse and heavy, save the Chourput, which is light and finer. It is made of the inner coat of the chowree ox or yâk: the others of sheeps' wool. The Kachar blankets sell well in the plains to the poor, being warmer and more durable than Indian blankets. Some of the former are felted, not woven.
2½ Malidah, ½ by 12 yards	Do. 14 to 24 do. do. ..	4,000	2,500	1,500	Lhása	
2½ Namdah, 1½ by 2 yards	Do. 8 to 12 do do. ..	2,000	1,500	500	Ditto	
2½ Pankhi, 1 cubit by 6 to 9 yards	Do. 1½ to 3 do. do. ..	2,500	1,000	1,500	Kachar	
2½ Bhote Blanket, 1 by 15 cubits ..	Do. 2 to 3 do. do. ..	5,000	2,000	3,000	Kooti, Keroong, and Kachar	
2½ Rarhi Blanket ..	Do. 2 to 4½ do. do. ..	7,000	3,000	4,000	Ditto ditto	
2½ Chourput	Do. 1 to 1½ do. do ..	800	200	600	Ditto ditto	
2½ Namboo, 1 span by 22 yards	Do. 4½ to 16 do. do. ..	8,000	None	8,000	Ditto ditto	
2½ Tur or Sambur	Do. 60 to 80 do. do. ..	4,500	1,500	3,000	Lhása	
2½ Cakum, (a kind of fur).....	Do. 80 to 150 Rs. each Bakkoo or long coat ready made.	2,800	1,300	1,500	Ditto	
2½ Choowa Khal ..	From 40 to 80 Rs. each	2,500	1,200	1,300	Ditto	
Garbsoot (Peltry) ..	Do. 12 to 23 do. do.	700	200	500	Ditto	
Cochin or Satin	Do. 2⅛ to 6 do. pr. yard	15,000	9,000	6,000	China.	
Bhooleea and Sansu (Silks), 1½ by 2½ yards	Do. 4½ to 6 do. pr. piece	2,000	None	2,000	Ditto	Bhoolea and Sansu are much used by the Népálese women, but the Satins, Silks, and Velvets of China are in Népál generally giving way before our Broad Cloths and Velvets.
Velvet of Pechin ..	Do. 8 to 16 do. do. do.	3,000	do.	3,000	Ditto	
2½ Kummerbund (Silk), 1½ by 9 cubits	Do. 9 to 13 do. do. do.	500	do.	500	Lhasa.	
China Sewing Silk..	8 annas per tolah.	1,200	do.	1,200	China	Comes through Lhása.
Sphatic Crystal	From 1-5 to 2 Rs. pr. seer	2,500	1,500	1,000	Helmoo and Kachar.	

No. II.—*(Continued.)*

Articles.	Prices at Káthmándú in Népálese Rupees.	Estimated amount of Imports from the North in Népálese Rupees.	Estimated total amount of Exports of Tibetan, Kachar and Népálese Goods, in Népálese Rupees.	Estimated amount of Goods consumed in Népál in Népálese Rupees.	Produce of what place.	Remarks.
Yû or Bhotea Téroza.....	....	700	200	500	Lhása	Vases, Sword-handles, Snuff Boxes, &c., come ready made of Yû. The unwrought stone is not brought. It is called oriental jade by its analyser.
Sang-yesham	.....	1,200	200	1,000	Ditto	
Hawk (female) ..	From 25 to 40 Rs. each	12,000	10,000	2,000	Lhása and Keroong.	The bird in question, known by the name of Baaz below, and by the Tibetans called Sâyi, is a large tractable species of the short-winged kind or true Hawk. It is by far the best known to Indian Falconry, and is sent all over the Deccan, as well as Hindoostan.
Jorrah (male)	Do. 15 to 26 do. do. ..	6,000	5,000	1,000	Ditto ditto	
Tangan (Poney)....	Do. 40 to 120 do. do. ..	10,000	7,000	3,000	Ladakh, Mosting, Pûmi, and Jumla.	
Sheep and Goat, &c. (Changra)	Sheep 1½ to 3 Rs. do ..	8,500	None	8,500	Népálese Kachar	These mountains are not favorable to Sheep or Goats, and as the people consume a deal of their flesh, large numbers are annually brought to Népál proper, both from the juxta Himálayan tracts where they flourish and from the Plains. None are exported.
	Changra 1 to 1½ do ..					
	Khasee 2½ to 5 do...					
Copper Pots, &c. ..	From 1 Re 10 as. to 2 Rs. p. sr.	.....	4,500	.....	Népál.	
Copper Pice	20 gundas per Rupee.	.....	2,50,000	.....	Ditto.	

Mahindramalee Rupees	13 as. 4 p. Sicca each	.....	2,20,000	.....	Ditto
Iron Phowrahs, Koodalies, &c. ..	From 4 to 5 seers pr. Rupee	.....	5,000	.....	Ditto
Khookree or Népálese short Sword	Do. 8 as. to 10 Rs. each	.....	1,000	.....	Ditto
2½ Brass Pots, &c.	1 Re. 10 as. per seer.	.....	1,000	.....	Ditto
2½ Elephants	From 100 to 700 Rupees per elephant	.....	67,200	.....	Népálese Tarai in common parlance, but really Forest and lesser Hills.
7½ Ivory	Do. 1 Re. 4 as. to 2 Rs. p. seer	.....	400	.... ..	
Bootwal, Horses....	Do. 40 to 150 Rs. each	.....	45,000	.....	
10 Wax	Do. 12 as. to 1 do. pr. seer	.....	7,000	.....	
Honey	Do. 5 to 8 as. do. do. do.	.....	3,000	.....	
Ganja	Caret	.....	3,500	.....	
Bháng	From 5 to 7 as. per maund	.....	2,000.	.....	Népálese Tarai in common parlance, but really Forest and lesser Hills.
7½ Harra, Bahera, Aonla	Do. 8 to 12 as. do.	.....	3,000	.....	
Small Harra	Do. 3 to 4½ Rs. do.	.....	5,000	.....	
Bootwal Charas	Do. 3 to 3½ do. do.	.....	4,500	.....	
Large Cardamoms..	Do. 5 to 6½ do. do.	.....	6,000	.....	Nepál Tarai.
7½ Charaitah	Caret	.....	2,000	.....	
5 Resin of the Saul-tree	4 Rupees per maund.	.....	12,000	.....	
Taj	From 1 to 2 Rs. do.	....	2,500	.....	
2½ Tezpaut	Do. do.	.....	4,000	.....	
Pipala	From 5 to 6 Rs. do.	.....	3,000	.....	
5 Kuth (Terrajapon)	Caret.	.....	4,500	.....	
Moosli, Chiriakand, &c.	1 Rupee per bullock-load.	.....	1,200	.....	
Stag Horn	From 1 to 2 as. per horn.	.....	1,200	.....	

Mahindramalee Rupees are the Rupees of Népál. They are exported only, because the exportation of Siccas or of Silver is prohibited. At Káthmándú the exchange in the bazar against Siccas is fixed by authority at 120 to 100. It ought to be by Calcutta assay 135 to 100, and in the Tarai the Népál merchants are glad to get 100 Siccas for 130 Mahindramalees. Népál is full of fine copper and supplies copper currency to the whole tract of the plains between the Ganges and the Hills, Monghyr and Pillibheet. Iron too abounds in Népál and much *coarse* Hard-ware is exported to the same tract of the plains.

There are Lead, Sulphur, and Zinc mines in Népál, but no skill to work them profitably. A deal of each is imported from the plains, and also of Tin, with which last, and with the Zinc got from us, the Népálese mix their own Copper, and make a great variety of mixed metals in a superior style.

From the article Copper Pots to the end, the whole are the produce of Népál, except the silver of the Népál Rupees. Of course, therefore, the column indicating the quantities imported from Tibet is blank, and as the entire almost of the articles produced in the Népálese Tarai is exported to the plains, and no part of them consumed in Népál, the column indicating local consumption is likewise a blank. It was not thought worth while to alter the form of the paper for the sake of these articles, which have no interest for the great foreign merchant.

No. II.—*(Continued.)*

Articles.	Prices at Káthmándú in Népálese Rupees.	Estimated amount of Imports from the North in Népálese Rupees.	Estimated total amount of Exports of Tibetan, Kachar and Népálese Goods, in Népálese Rupees.	Estimated amount of Goods consumed in Népál in Népálese Rupees.	Produce of what place.	Remarks.
Deer Skins	Caret	.....	1,000	.....	Népál Tarai.	The Népálese Saul Forest is an inexhaustible mine of timber. Saul and Sissoo are the most valuable kinds of produce. The open low lands of Népál have been wonderfully resuscitated by the continued peace and alliance with our Government and the energy of the Népálese administration since 1816. No regular troops are maintained there by the Government, and the Civil establishment are on a very moderate scale, nor do any of the mountaineers holding lands reside there. The whole net produce of the land consequently is exported to Patna, &c., and chiefly on Government account. It is paid for in money therefore, and these low lands not only supply the Government of Népál with bullion for its currency, but enable it to furnish itself with the luxuries of the plains and to maintain the balance of a trade which, so far as the hill produce is concerned, is always apt to be against Népál.
10 Timber	Caret	.....	3,00,000	.....		
	Népál Rupees	7,27,400	19,77,800	3,12,700		
	Sicca Rupees	6,06,16,610	10,64,833	5,42,60,583	54	

Nepal Residency,
The 1st December 1831.

(Signed) B. H. HODGSON,
Officiating Resident.

No. II.—*(Concluded.)*

GENERAL OBSERVATION.

In regard to the trade of Népál, or rather to the trade through Népál, the principal objects of interest for the foreign merchant of every country, and especially for the European merchant, must be the production and consumption of the great *Trans-Himálayan* countries. On this account I have arranged the information I possess relative to the exports, under heads calculated to show where the articles exported through Népál are produced ; what quantity of them is, at present, consumed in Népál ; and what quantity is transmitted to the plains. But I have adhered to the Káthmándú prices, because I know not the prices of Tibet, and because, for the immediate benefit of those for whom I write, the Káthmándú prices will suffice. It appears by Part I., that the prime cost value of Imports from the South per annum is 16,11,000 Sicca Rupees; by Part II., that the value of the Annual Exports to the South at Káthmándú is 12,77,800 of Népálese Rupees, which last sum is equivalent to 10,64,833-5-4 of Sicca Rupees. And as this disparity, if not supposed to be counterpoised, as I pretend not to say it is, by a "favorable balance" upon the Northern branch of the Trade, may excite sceptical remark, I must observe first, that the Imports of 1830-31 from the South were raised one and a half lakhs above the ordinary standard, with reference to the Trade in general, by an extraordinary amount of purchases on the part of the Government. With reference to these unusual purchases, I would suggest the following reductions to those who wish to form as exact an idea as possible of the present average Imports :—

Velvets	5,000
Kimkhabs	12,000
Pearls	15,000
Coral	25,000
Diamonds and Rubies	25,000
Saltpetre	20,000
Horses	20,000
	1,22,000 Sicca Rupees.

Let us say, then, that the Imports are reduced from 16,11,000 to fifteen lakhs, and that the Imports remain at 10,64,833 as before, the difference is about four and a half lakhs; and upon this I confess I have no accurate information to supply. Statistical documents alone could supply, with precise accuracy, the amount of Imports and Exports ; none such have I the means of referring to. Let, then, the *rest* of the information contained in both parts of No. II. be taken as trustworthy, and let no further reliance be placed upon the *totality of the transactions* than its conjectural character may seem to warrant. It should be observed, however, that though the total amounts of Imports and Exports may err materially, the *proportional* amount of the several articles of them may still be nearly accurate, and such I verily believe they are ; and being such, it is imagined they must be of material practical utility. For the rest, the marginal notes contain all the detailed information I have to supply upon the Exports of Népál.

(Signed) B. H. HODGSON,
Officiating Resident.

NEPAL RESIDENCY,
The 1st December 1831.

(True Copies)
B. H. HODGSON.

No. III.

ON THE

PHYSICAL GEOGRAPHY

OF THE

Himalaya.*

By B. H. HODGSON, Esq.

A CLEAR outline, illustrated by a sketch map of the principal natural divisions of the Himálaya, is, and long has been, a great desideratum; for Physical Geography, which derives so many aids from the other Physical Sciences, is expected in return to render back to them, without unnecessary delay, a distinct demarcation of its own provinces, since by that alone researchers in so many departments are enabled to refer the respective phœnomena they are versant with to their appropriate local habitations, in a manner that shall be readily intelligible, causally significant, and wholly independent of the shifting and unmeaning arrondissements of politics.

It is true, that our knowledge of the large portion of these mountains, lying beyond the limits of British dominion, is far from complete. But is our knowledge any thing like complete of our own hill possessions? and, if we are to wait until Népál, Sikim, and Bhútán become thoroughly accessible to Science, must we not indefinitely postpone a work, the most material part of which may (I think) be performed with such information as we now possess?

The details of Geography, ordinarily so called, are wearisomely insignificant; but the grand features of Physical Geography have a pregnant value, as being alike suggestive of new knowledge, and facilitative of the orderly distribution and ready retention of old. I purpose to adhere to those grand features, and to exhibit them in that causal connexion which gives them their high interest with men of mind.

I had been for several years a traveller in the Himálaya, before I could get rid of that tyranny of the senses, which so strongly impresses

* Himá = snow, Alaya = place of. The compound is Himálaya, not Himaláya as usually pronounced. The synonymes Himáchala and Himódaya (whence the Classic Æmodus) mean, respectively, snowy mountain and place of appearance of snow (údaya.)

almost all beholders of this stupendous scenery with the conviction that the mighty maze is quite without a plan. My first step towards freedom from this overpowering obtrusiveness of impressions of sense was obtained by steady attention to the fact, that the vast volume of the Himálayan waters flows more or less at right angles to the general direction of the Himálaya, but so that the numberless streams of the mountains are directed into a few grand rivers of the plains, either at or near the confines of the two regions. My next step was due to the singular significance of the topographic nomenclature of the Népálese, whose "Sapt Gandaki" and "Sapt Cousika"* rivetted my attention upon the peculiar aqueous system of the Himálayas, urging me thenceforward to discover, if possible, what cause operated this marked convergence of innumerable transverse parallel streams, so as to bring them into a limited series of distinct main rivers. My third and last step was achieved when I discovered that the transcendant elevation and forward position, at right angles to the line of ghâts, of the great snowy peaks, presented that causal agency I was in search of; the remotest radiating points of the feeders of each great river being coincident with the successive loftiest masses † belonging to the entire extent of the Himálaya. It was in Népál that this solution of these problems occurred to me, and so uniformly did the numerous routes I possessed represent the points of extreme divergence of the great rivers by their feeders as synoptical with the highest peaks, that I should probably long ago have satisfied myself upon the subject, if my then correspondent, Captain Herbert, had not so decidedly insisted on the very opposite doctrine—to wit, that the great peaks intersect instead of bounding the principal alpine river basins.

Captain Herbert's extensive personal conversancy with the Western Himálaya, added to his high professional attainments, made me for a long time diffident of my own views. But the progress of events, and increasing knowledge of other parts of the chain, seeming to confirm the accuracy of those views, it occurred to me more carefully to investigate whether the facts and the reason of the case were not, upon the whole, demonstrative of the inaccuracy of that able and lamented officer's

* See Journal No. 198, for December 1848, p. 646, &c.

† This expression is used advisedly, for every pre-eminent elevation of the Himálaya is not so much a peak as a cluster of peaks springing from a huge sustaining and connected base.

dogma. Doubtless the Western Himálaya* presents appearances calculated to sustain Captain Herbert's opinion, whilst such persons only as are unaccustomed to deal with the classifications of Science, will expect them to correspond point by point with those natural phœnomena, which it is at least one chief merit of such arrangements, merely to enable us readily to grasp and retain. But that the entire body of facts now within our ken is upon the whole opposed to Captain H.'s doctrine,† and that that doctrine suits ill with the recognized axioms of Geology and Geography, is, I think, certain; and I shall with diffidence now proceed to attempt the proof of it.

A tyro in Geology, I shall not further dwell on the theoretical side of the question than may be requisite to facilitate and complete the apprehension of my readers; but the facts, quoad Népál at least, I trust, that my sketch map, rude as it is, and the following observations, may render sufficiently indisputable; it being always remembered that I deal with generals, not particulars, aiming to establish the general accuracy of my main proposition, *viz.* that the great peaks, bound instead of intersecting the alpine river basins, and that, in truth, the peaks by so bounding *create* the basins, whereas their *intersection would destroy them.*

And now, without further preface, I turn to the accompanying sketch map, and submit such remarks as it seems to require. It will be seen at a glance, that it embraces the whole Himálaya from 78° to 94° of longitude, comprising the following peaks and basins:—peak of Jamnoutri (a), peak of Nanda-dévi (A), peak of Dhoula-giri (B), peak of Gosain-thán (C), peak of Kangchan‡ (D), peak of Chumalhári (E), peak of the Gemini§ (e)—which peaks include and constitute the following alpine river basins, *viz.* that of the Ganges, that of the Karnáli, that of the Gandak, that of the Cósí, that of the Tishta, that of the Mónas, and that of the Subhansri (pass). The subjoined Table exhibits the elevation and the position of these dominant peaks, with the authority for both.

---

* The Western Himálaya, as it approaches the Belúr, is in many respects anomalous, owing, as I conceive, to the crossing of that meridional chain. The true and normal Himálaya is parallelic or runs West and East.

† Journal No. 126, extra pp. 20 and 22.

‡ Kang, snow; chan, abounding—having, like the English suffix, full in fearful, &c. Chumalhári, holy mountain of Chuma.

§ I have so named the two proximate peaks of nearly equal height, which are inserted without name in Pemberton's large map, in long. 92° 50′, lat. 27° 50′.

a	Jamnoutri ..	25669	30°55′	78°12′	J. A. S. No. 126, As. Res. Vol. XII.
A	Nanda-dévi ..	25598	30°22′	79°50′	J. A. S. No. 126.
B	Dhoula-giri ..	27600	29°10′	83°	As. Res. Vol. XII., J. A. S. No. 126.
C	Gosain-thán ..	24700	28°20′	86°	As. Res. Vol. XII.
D	Kangchan ..	28176	27°42′	88°10′	J. A. S. No. 197, with Map annexed.
E	Chumalhári ..	23929	27°52′	89°18′	The same.
e	Gemini	21600 / 21476	27°50′	92°50′	Pemberton's Report and Map.

The longitudinal dark lines of the map indicate—the upper one, the Himálaya proper; the lower one, the last low range verging on the plains. The transverse or vertical dark lines denote the great peaks with the ridges sent Southwards by them. The Himálaya proper is traced along the line of the ghâts or passes into Tibet; and the principal passes of Népál and Sikim into Tibet, or Taklakhár, Mustáng, Kérúng, Kúti, Hatia, Wallúng, Láchén, are set down along the Himálaya, as well for their novelty as to illustrate the ghát line of the snows.

Along the last low range of hills are marked the position of the Máris or Dhúns within the range, and the position of the Bháver and Tarai* without it.

Sallyán-mári, Gongtali-mári, Chitwan-mári, Makwáni-mári, and Bijaypúr-mári, are so many Népálese samples of those singular quasi valleys, termed Dhúns to the Westward.† In the plateau of Tibet I have indicated the limits of the Northern and Southern divisions, and in the latter those of the three great Trans-Himálayan provinces, or Gnári, extending (from the Belúr) Easterly to the Gángrí boundary range of Lake Mapham; Utsáng, thence stretching to the Gakbo River beyond Lhása; and Khám, which reaches from the Gakbo River to the Yúnling, or limitary range of China and Tibet.‡ Thus reverting to the regions South of the line of ghâts leading into Tibet, we have, clearly defined, the several

---

* Tarai, tarei, or tareiâni = lowlands, swampy tract at the base of the hills, seems to be a genuinely Turanian word, and were the map of India carefully examined, many more such prearian terms would probably be discovered, to prove the universal spread over the Continent of that earlier race, which is now chiefly confined to the Deccan. Tar in Tamil, Tal in Canarese, means "to be low," and the affixes ei of Tar-ei, and ni of Tareia-ni, are, the former, Tamilian, and the latter, very general, in or ni being the genitival and inflexional sign of several Southern and Northern tongues of the Turanian group of languages. The "Thal" of Cutch is a term precisely equivalent to our Tarei, and is the merely aspirate form of Canarese Tal above cited.

† See J. A. S. No. 126, p. xxxiii. *et seq.* and p. cxxxiv.

‡ See Routes from Káthmándú to Pekin in sequel and paper on Horsok and Sífán. Sífán is the Eastern boundary of Khám, which commences, on the line of route from Népál at Sangwa, the 51st stage, and extends to Tachindo, the 104th and political boundary of Tibet and China. The Yúnling chain seems to run along the Western verge of Sífán.

natural provinces or divisions of the Himálaya, with their causal distribution, as follows, commencing from the Westward—1*st*, the alpine basin of the Ganges, extended from the peak of Jamnoutri to the peak of Nanda-dévi (Juwar or Juwahir), or, in other words, from East long. 78° 12′ to 79° 50′; 2*nd*, the alpine basin of the Karnáli, reaching from the peak of Nanda-dévi to that of Dhoula-giri, or from 79° 50′ to 83°; 3*rd*, the alpine basin of the Gandak, stretching from the peak of Dhoula-giri to that of Gosain-thán, or from 83° to 86°; 4*th*, the alpine basin of the Cósí, extending from the peak of Gosain-thán to that of Kangchan, or from 86° to 88° 10′; 5*th*, the alpine basin of the Tishta, reaching from the peak of Kangchan to that of Chumalhári, or from 88° 10′ to 89° 18′; 6*th*, the alpine basin of the Mónas, stretching from the peak of Chumalhári to that of the Gemini, or from 89° 18′ to 92° 50′; and, lastly, the alpine basin of the Subhansri, of which the Western limit is the Gemini, but the Eastern peak unascertained. It should be sought somewhere about 94° 50′, between which point and the extreme Eastern limits of the Himálaya must be the basin of the Dihong. That the above distribution of the Himálaya into natural districts is, upon the whole, as consistent with the facts as it is eminently commodious and highly suggestive, I have no hesitation of asserting. Lest, however, I should extend my present Essay to undue limits, or trench upon the province of Colonel Waugh and the other able professional men who are now engaged upon the Western hills, I shall say nothing further of the alpine valley of the Ganges and those West of it, nor upon those lying East of Sikim.* If my main assumption be valid, it will be easily worked out by abler hands and better furnished ones than mine: wherefore the following more detailed expositions will be chiefly confined to the three great central basins of the Karnáli, the Gandak, and the Cósí. In the first of these basins we have (successively from West to East) the Sárju, the Góri, the Káli, the Swéti-ganga, the Karnáli proper, the Bhéri, and the Jhingrak or Rápti.† And it is certain that, whereas these streams drain the whole alpine valley of the Karnáli, so their most Westerly

* In the sequel I have given the river basins of the Western Himálaya upon the authority of Dr. Thomson, in order to complete the enumeration of Himálayan districts, but simply as results, and without discussion. Dr. T.'s river distribution proceeds on the same principle as mine, which was published three years prior to his. I think he has needlessly increased the number of basins and thereby also marred the effect of the causal connection of them with the geological structure of the mountains.

† This identification is probably erroneous, though adopted by Buchanan. The Jhingrak with a higher source is turned into the Karnáli by the Dhoula-giri ridge; the proximate Ráputi is not so influenced, owing to its lower source, and hence has an independent course through the plains to the Ganges, like the Gumti, &c., as enumerated in the sequel.

source and course is confined on the West by the Nanda-dévi peak, as their most Easterly is limited on the East by that of Dhoula-giri. These rivers do not wholly unite within the hills, though their tendency to union is so decided, that they are known by one name, even in the plains, where their collective appellation is Sárju vel Káli vel Ghógra. In the hills the whole of them are universally denominated by the collective name of Karnáli (corrupted by Rennell and his followers into Kenár). Karnáli is the proper name of this noble river, the Karnáli branch being by far the largest, the central, and most remote of origin. It rises in Tibet, not far from one of the sources of the Sutledge, and has a considerable Trans-Himálayan course to the Westward of the Taklakhár pass, where it quits Tibet. No natural district can be more distinct than the alpine basin of the Karnáli, as above defined. It includes the political divisions of Káli-Kúmáun, belonging to Britain, and of the Báisi, or twenty-two Rájes of Népál, with Yúmila vel Júmla, Dóti, and Sallyán. In the second basin, or that of the Gandak, we have, successively from the West, as before, the Barigár, the Náráyani, the Swéti-gandaki, the Marsyángdi, the Daramdi, the Gandi, and the Trisúl. These are the "Sapt Gandaki" or seven Gandaks of the Népálese, and they unite on the plainward verge of the mountains at Tirbéni above Sáran. They drain the whole hills between Dhoula-giri and Gosain-thán, the Berigár, and one head of the Náráyani, rising from the former barrier, and the Trisúl, with every drop of water supplied by its affluents from the latter. Nor does a single streamlet of the Trisúl arise East of the peak of Gosain-thán, nor one driblet of the Berigár deduce itself from the Westward of Dhoula-giri. We have thus in the alpine basin of the Gandak another admirably defined natural division comprised within two great proximate Himálayan peaks. This division is named, vernacularly, the Sapt Gandaki. It includes the old Choubisi or twenty-four Rájes, and belongs to the modern kingdom of Népál.

Our third sample of a Himálayan natural province, conterminous with the utmost spread of the feeders of a large river, and bounded on either hand by a prime snowy peak, is the basin of the Cósí, which, like the Gandak, has seven principal feeders. These are as follows:—the Milamchi, the Bhótia Cósí, the Támba Cósí, the Líkhu, the Dúd Cósí, the Arun, and the Tamór.* Of these, the Milamchi, rising from Gosain-thán,

* Tamór, Hindi = Tamvar, Sanscrit. So Dhoula-giri for Dhawala-giri, and Jamnoutri for Jamnavatari. I have throughout adopted the vernacular forms of words as being more familiar and quite as correct.

is the most Westerly, and the Tamór, rising from Kangchan, is the most Easterly feeder.* And those two great peaks, with the pre-eminent ridges they send forth Southwards, include every drop of water that reaches the great Cósí of the plains through its seven alpine branches. All these branches, as in the case of the Gandak, unite (at Varáha Kshétra above Náthpúr) within the hills, so that the unity of this alpine basin also is as clear, as are its limitary peaks and its extent.

The alpine basin of the Cósí is denominated by the Népálese the Sapt Cousika, or country of the seven Cósís. It comprises the old Rájes of the Kirántis,† Limbús, and Kála Makwánis, and is included, like the two prior basins, in the modern kingdom of Népál.

The country drained by the above three rivers (Karnáli, Gandak, and Cósí) includes the whole of Népál and the proximate part of Kúmáun, or, in other words, 800 miles of the central and most characteristic portion of the Himálaya. Wherefore it is legitimately presumable that, whatever is true of its natural divisions, is true of those of the residue, quoad ruling principle and geological causation.

Now if the above facts relative to these three rivers be justly represented (and that they are so, in the main, I confidently assert), we are led irresistibly to inquire *why* the numerous large feeders of the rivers, instead of urging their impetuous way from the snows to the plains by independent courses, are brought together upon or near the verge of the plains? *how* unity is effected among them, despite the interminable maze of ridges they traverse, and despite the straight-downward impulse given them at their sources?—I answer, it is because of the superior elevation of the lateral barriers of these river basins, between which there are synclinal slopes of such decided preponderance, that they over-rule the effect of all other inequalities of surface, how vast soever the latter may sometimes be.

It will be seen by the map, that these lateral barriers of the river basins are crowned by the pre-eminent Himálayan peaks, that the peaks themselves have a forward position in respect to the ghát line or great longitudinal water-shed between Tibet and India, and that from

* See J. A. S. No. 189. Route from Káthmándú to Darjeeling.

† The Classical Cirrhatæ, and a once dominant and powerful race, though they have long since succumbed to the political supremacy of other races—first the Makwánis and then the Gorkhális.

these stupendous peaks, ridges are sent forth Southwards proportionably immense. Thus from the peak of Kangchan is sent forth the ridge of Singiléla, which towers as loftily over all the other sub-Himálayan ridges of Eastern Népál and Western Sikim, as does Kangchan itself over all the other Himálayan peaks.

This Singiléla prolongation (so to speak) of Kangchan entirely separates the waters of the Cósi and of the Tishta. A similar ridge, that of Dayabhang,* stretching South from the great peak of Gosainthán, as entirely divorces the waters of the Cósi and of the Gandak. Another like ridge rising from Dhoula-giri as effectually sunderst he waters of the Gandak and of the Karnáli. Another starting from Nanda-dévi in like manner wholly separates the proximate feeders of the Karnáli and of the Ganges; whilst yet another originating with Jamnoutri wholly separates the Ganges from the Jumna.

Equally effective with the divergent power of each of these supremely peaked ridges, which run parallel to each other and at right angles to the ghát line of the snowy range, upon two river basins, as just noticed, is of course the convergent power of two ridges upon the single contained river basin. The synclinal lines from the inner faces of the two adjacent ridges draw the waters together; and, because these ridged peaks are the *loftiest masses of the entire mountains*, the effect of all their other masses, even that of the spine of Himáchal or the ghát line of the snows, is over-ruled or modified, so that in the ruggedest region on earth a very limited series of distinct main rivers appears in the plains from innumerable independent alpine feeders, in the manner which all behold, but few indeed think of referring to its cause.

It is inconsistent with all we know of the action of those hypogene forces which raise mountains, to suppose that the points of greatest intensity in the pristine action of such forces, as marked by the loftiest peaks,† should not be surrounded by a proportionate circumjacent

* Hence the name Dhaibúng, erroneously applied by Colonel Crawfurd to the peak Dayabhang, the destroyer of pity, from the severity of the ascent.

† I am quite aware that these are disputable points, and that the general mass (not peaks) of greatest elevation, or, in other words, the axis of the Himálaya, may be plausibly assumed to be North of the ghát line, and to be coincident with the remotest and Tibetan sources of our rivers. But I conceive that we are far from the period when these questions can be discussed with advantage; involving, as they necessarily do, a correction of the entire views of High Asian Geography, as put forth by Humboldt; and

intumescence of the general mass; and, if there *be* such an intumescence of the general surface around each pre-eminent Himálayan peak, it will follow, as clearly in logical sequence as in plain fact it is apparent, that these grand peak-crowned ridges will determine the essential character of the aqueous distribution of the very extended mountainous chain (1,800 miles) along which they occur at certain palpable and tolerably regular intervals. Now, that the infinite volume of the Himálayan waters is, in fact, pretty regularly distributed into a small number of large rivers, we all see; and, whereas the fact is thoroughly explicable upon my assumption, that the great peaks bound, instead of intersecting, the river basins, it is wholly inexplicable upon Captain Herbert's assumption that the said peaks intersect the basins.

The above are normal samples of Himálayan water distribution, and it is very observable that, whereas all those principal streams which exhibit the unitizing principle so decidedly, take their origin in the alpine region, at or near the snows, so the inferior streams, which rise from the middle region only, show no such tendency to union, but pursue their solitary routes to the Ganges; as for example, the Máhánada, the Konki, the Bágmatti, the Gumti, the Ráputi, the Cósilla, and the Rámganga. Here is both positive and negative evidence in favour of the doctrine I advocate, as furnishing the key to the aqueous system and natural divisions of the Himálaya; for the upper rivers do, and the lower rivers do not, stand exposed to the influence of the great peaks.

The petty streams of the lower region, or that next the plains, which water the Dhúns vel Máris, traverse those valleys lengthwise; and as the valleys themselves run usually parallel to the ghát line of the snows, such is also the direction of these petty streams. In the central, as in the Western,* hills, they usually disembogue into the rivers of the first class.

---

that for every present and practical purpose, the ghát line of the Himálaya is the best divisor of India and of Tartary or Trans-Indiana. I may remark in this place, that Hooker's and Strachey's recent measurements, when added to those before recorded, leave no room for doubt, that the average elevation of the ghát line is not sixteen, but seventeen thousand feet; and it may well be questioned, if there be any line beyond it, at all co-equal in extent, having an equal average elevation—not to add that the basin or the Yárú behind the Central Himálaya lies too near the ghats to leave any room for a counterslope, if the axis of the chain be placed beyond the ghát line.

* J. A. S. No. 126, p. xxxiii.

I have observed that the three great river basins of the Karnáli, Gandak, and Cósi extend throughout Népál, and truly so; for a river basin includes the widest space drained by its feeders. But it results necessarily from the manner in which the deltic basins of the Himálayan rivers are formed, that there should be intervals between the plainward apices of these deltic basins. Of these intervals the most conspicuous in Népál is that which intervenes between the Cósi and Gandak. This tract, watered by the Bágmatti, deserves separate mention on many accounts, and it may be conveniently styled the valley region, since it contains not only the great valley of Népál proper, but also the subordinate vales of Chitlong, Banépá, and Panouti.

It has been already remarked, that the classifications of Physical Geography, as of the other Sciences, do not constitute a perfect "open sesame" to the mysteries of nature, but only a material help to their study. This observation I will illustrate by a few comments on the basin of the Tishta, lest the somewhat anomalous instance of that basin should be captiously quoted to impugn the doctrine I contend for; but contend for, not as exhibiting in every instance an absolute conformity with natural arrangements, but as doing all that can be reasonably expected in that way, and as furnishing, upon the whole, a generally truthful, causally significant, and practically useful, indication of those arrangements.

I have stated above, that the basin of the Tishta extends from the peak of Kangchan to that of Chumalhári. But an inspection of the accompanying map will show that, between these two peaks, there occurs what miners call "a fault" in the ghát line of the snows, which line, after proceeding N. Easterly from the Láchén pass to Powhanry,* dips suddenly to the South for nearly forty miles, and then returns to Chumalhári. A triangular space called Chúmbi is thus detached from the Himálaya and attached to Tibet; and the basin of the Tishta is thus narrowed on the East by this salient angle of the snows, which cuts off the Chúmbi district from the Tishtan basin, instead of allowing that basin to stretch Easterly to the base of Chumalhári. Chúmbi is drained by the Máchú of Campbell, which is doubtfully referred to the Torsha of the plains, but which may possibly be identical with the Háchú of Turner

* *Vide* Waugh's outline of the snowy range of Sikim, J. A. S. *loc. cit.*

and Griffiths,* and consequently with the Gaddáda of the plains. But besides that these points are still unsettled, it will be noted that one of the transnivean feeders of the Tishta rounds Powhanry and rises from a lake (Cholamú) approximating to Chumalhári; so that, one way or another, the Tishta may be said, without much violence, to spread its basin from Kangchan to Chumalhári.

Chúmbi and all the adjacent parts of the plateau of Tibet constitute a region as singular as is the access to it from Sikim by the Láchén pass. That pass surmounted, you at once find yourself, without descent, upon an open undulated swardy tract, through which the Eastern transnivean feeders of the Tishta and of the Arún sluggishly and tortuously creep, as though loath to pass the Himálaya, towards which indeed it is not easy to perceive how they are impelled; the plateau of Tibet generally sloping on their right to Digarchi, and seeming to invite the streams that way. There is however of course a water-shed, though by no means a palpable one; and we know by the signal instances of the vast rivers of South America and those of North-eastern Europe, how inconspicuous sometimes are the most important water-sheds of the globe. The sources and courses of the feeders of the Tishta will shortly be fully illustrated by Dr. Hooker, my enterprizing and accomplished guest, to whom I am indebted for the above information relative to the Láchén pass and its vicinity, and whose promised map of Sikim, which State is the political equivalent for the basin of the Tishta, will leave nothing to be desired further on that head.

---

* Embassy to Tibet and J. A. S. Nos. 87 and 88, with sketch maps annexed. Also Pemberton's large map of the Eastern frontier. Rennell is not easily reconcilable with them. In the accompanying map I had identified the lakes of Cholámú, which give rise to the Tishta, with Turner's lakes. But I now learn from Hooker, that the latter lie a good deal East of the former, and I am satisfied that Campbell's Máchú is distinct from Turner's Háchú. We need, and shall thus find, space in the hills, correspondent to that in the plains watered by Rennell's Torsha and Saradingoh and Gaddáda and Súncósi. The Máchú, (Maha tchieu apud Turner) rises from the West flank of Chumalhári. The Háchú of Turner is a feeder joining his Tchin chú from the West. The Chaan chú of Turner is the Súncósi * of Rangpur, his Tchin chú is the Gaddáda, and his Maha chú the Torsha. The Arún has its rise in the broken country of Tibet lying N. E. and W. of the sources of the Tishta and South of the Kambalá, or great range forming the Southern boundary of the valley of the Yáru. This broken country Dr. Hooker estimates at from sixteen to eighteen thousand feet above the sea. It is a good deal terraced near Hipáchal.

* The Eastern Súncósi for there are two there, besides that of Népál.

But the Himálaya must necessarily be contemplated in its breadth as well as its length; and we have therefore still to consider what regional divisions belong to these mountains in relation to their breadth, or the distance between the ghát line of the snows and the plains of India.

The Himálayan mountains extend from the great bend of the Indus to the great bend of the Bráhmapútra, or from Gilgit to Bráhmakúnd, between which their length is 1,800 miles. Their mean breadth is (reckoning from the ghâts and purposely omitting the questions* of axis and counterslope) about 90 miles; the maximum, about 110; and the minimum, 70 miles. The mean breadth of 90 miles may be most conveniently divided into three equal portions, each of which will therefore have 30 miles of extent. These transverse climatic divisions must be, of course, more or less arbitrary, and a microscopic vision would be disposed to increase them considerably beyond three, with reference to geological, to botanical, or to zoological, phœnomena. But upon comparing Captain Herbert's distribution of geological phœnomena with my own of zoological, and Dr. Hooker's of botanical, I am satisfied that three are enough. These regions I have already† denominated the lower, the middle, and the upper. They extend from the external margin of the Tarai to the ghát line of the snows. The lower region may be conveniently divided into—I. the sand-stone range with its contained Dhúns or Máris—II. the Bháver or Saul forest—III. the Tarai. The other two regions require no sub-divisions. The following appear to be those demarcations by height which most fitly indicate the three regions :—

Name.	*Elevational limits.*
Lower region	Level of the plains to 4,000 feet above the sea.
Central region	4,000 to 10,000 feet above the sea.
Upper region	10,000 to 16,000‡ feet above the sea: Highest peak measured is 28,176.

It is needless to remind those who are conversant with Physical Geography, that in passing in a tropical country, by a long and gradual ascent, from near the sea level to several (4-6) miles above it, one must

---

* See route from Káthmándú to Pekin, in the sequel.

† J. A. S. for December 1847 and June 1848.

‡ This is about the average height of the ghâts and of the perpetual snow. It is also nearly the limit of possible investigation, and of the existence of organic phœnomena. But the upward limit need not be rigorously assigned—4,000 is the limit of snow-fall to the South, well tested in thirty years—4,000 is also that point which best indicates the distinction of heathful and malarious sites.

necessarily meet with regions equivalent, quoad organic phœnomena, to the three great zones of the earth, or the tropical, the temperate, and the arctic; and, in fact, our three regions above indicated correspond in the main with those zones, and might be named after them, but that it is desirable to avoid terms involving theory, when those designating mere facts will suffice. But to resume. It is thus made apparent that the Himálaya, or, to be more precise, the Indian slope of the Himálaya, admits of a double series of natural and convenient divisions, those of length being coincident with the basins of the main rivers, and those of breadth with a triple division on the scale of elevations, from that of the plains to that of the perpetual snow, which latter tallies pretty nearly with the mean height of the passes into Tibet, or sixteen to seventeen thousand feet. But, as the plains are customarily divided into the upper, central, and lower provinces, so the Himálaya, in reference to its length, may be conveniently divided, when larger divisions than those of the river basins need to be spoken of into the Western, embracing the basins of the Jhilum, Chinab, Bias, Ravi, Satluj, Jamna, Ganges, Ghagra, within the British territories; the central, including the basins of the Karnáli, the Gandak, and the Cósí, within those of Népál; and the Eastern, embracing the basins of the Tishta, Mónas, Subhansri, and Dihong, which include Sikim, (now half British), Bhótan, and the territories of the disunited lawless tribes lying East of Bhútan, whose names are given in the sequel of this paper. And it is very observable that, in respect of climate, the above suggested analogous divisions of the plains and mountains correspond, for the more you go Westward in plains or mountains, the greater becomes the dryness of the air and the extremes of heat and cold.

But the grand determiner of climate, as dependent on heat, in all parts of the Himálaya, is elevation, which acts so powerfully and uniformly, that for every thousand feet of height gained, you have a diminution of temperature equal to 3° or 3½° of Fahrenheit: consequently, the transverse regions, notwithstanding their proximity, show, upon the whole, a much more palpable variety of climate than is incident to the lengthwise divisions of the chain, how remote soever they may be. But in reference to moisture, the next element of climate, the case is somewhat altered, for every movement towards the West (N. W.) along the lengthwise development of the Himálaya, carries you further and further out of the line of the rainy monsoon, which is the grand source of supply of moisture. The third determining and very active cause of climate operates

throughout the chain, determining chiefly the specific differences. It consists in the number, height, and direction of the ridges interposed between any given position and the direction of the S. W. or rainy monsoon; for, each of these ridges, crossing more or less directly the course of the vapour from the ocean, has a most marked effect in diminishing the quantity of rain and moisture behind such covering ridge, so that, inasmuch as by receding from the plains towards the snows, you interpose more and more of these ridges, you find not only temperature falling with elevation gained (as a general rule,) but also greater dryness of air, less moisture, more sunshine (and so far more heat); and, as a general consequence, a gradual diminution of that excessive natural vegetation, arboreal and other, which is the universal characteristic of these mountains; yet still with greater power in the climate of these remoter districts of ripening grains and fruits of artificial growth, owing to the diminished rain and increased sunshine of summer, and in spite of the general decrease of the temperature of the air. That combination of tropical heat and moisture to which we owe the generally "gorgeous garniture" of mountains so stupendous has, at low elevations, the bad effect of generating a malaria fatal to all but the peculiar tribes, whom ages untold have inured to it, and whose power of dwelling with impunity in such an atmosphere is a physiological fact of very great interest. The tribes adverted to are called Awalias, from Awal, the name of malaria. They are enumerated in the sequel. The whole of what I have denominated the "lower region," as well as all the deep beds of the larger rivers of the "central region," lying much below what I have given as the elevational demarcation of the two regions, or four thousand feet, are subject to the Awal.

After what has been stated, it will be seen at once, that tables of temperature, rain-fall, and moisture, could, if given, only hold true of the exact spots where they were registered.

The latitude in a small degree, but in a far greater, the longitude, or position with reference to the course of the rainy monsoon—the number of interposed ridges crossing that course—and the elevation, are the circumstances determining the heat and moisture, that is, the climate, of any given spot of the Eastern, Central, or Western Himálaya. There are amazing differences of climate in very proximate places of equal elevation, caused by their relative position to covering ridges, and also, as has been proved experimentally, by the effects of clearance of the forest and undergrowth, and letting in the sun upon the soil.

The general course of the seasons is the tropical, with cold and dry weather from October to March, and wet and hot weather from April to September, correspondent to the duration of the N. E. and S. W. monsoons. The springs and autumns, however, are more clearly marked than the latitude would promise, and from the middle of March to the middle of May, and again, from the middle of September to the middle of December, the weather is delightful. From the middle of December to the end of February is the least agreeable portion of the year, being cloudy and rainy or snowy, with cold enough to make the wet tell disagreeably, which it does not do in the genial season of the rains. The general character of the climate is derived from its combined and great equability and temperateness. For months the thermometer hardly ranges 5° day and night, and that about " temperate" of Fahrenheit, or the perfection of temperature ; and altogether, the climate is one of the safest (I here speak of the central and normal region) and most enjoyable in the world. The wind is generally moderate, except in March, when the " Phagwa" of the N. W. plains reaches us, but shorn of its fervour. The quantity of electricity is, on the whole, small, and storms are nearly confined to the setting in and close of the rainy season. Epidemics are very rare; endemics almost unknown ; so that it would be difficult to cite a Himálayan disease, unless such must be called dyspepsia. Goitre is more or less prevalent, but not cretanism. The general character of the surface in all parts of the Himálaya is a perpetual succession of vast ridges, highly sloped, and having very narrow interposed glens. Valleys properly so called are most rare. There are, in fact, only two throughout the great extent from Gilgit to Bráhmakúnd, or those of Cashmere and of Népál, the latter only sixteen miles in either diameter.

Lakes also are small and very infrequent. Three or four in Kúmáún, and two or three in Western Népál (Pokra), in both cases juxtaposed, constitute the whole nearly. But it seems certain that lakes were more frequent in some prior geological era, and that the present valleys of Cashmere and Népál once existed in a lacastrine state.

The Himálayan ridges are remarkable for the absence of chasm and rupture, and their interminable uniform lines, with the similarity of tone in the verdure of the ceaseless forests, (owing to the rarity of desiduous trees), detract somewhat from those impressions of grandeur and beauty, which mountains so stupendous and so magnificently clothed are calculated to convey. The transverse or climatic division of the

Himálaya, though of course most noticeable and important in reference to organic phœnomena, is also worth attention, in regard to inorganic ones. I shall however say little of the Geology or of the Botany of the Himálaya, abler pens than mine having now treated the subject. A little more space may be given to the Ethnology and Zoology, both as matters I myself am more conversant with, and which still have a deal of novelty in reference to geographical distributions particularly.

Every part of the chain abounds in minerals, particularly iron and copper; lead, sulphur, plumbago, in less degree. Mineral springs, both hot and cold, sapid and insipid, are generally diffused, and I am aware of other instances of lambent flame issuing in the fashion of the well-known Jwálamúkhi of the Punjáb, which superstition has consecrated. There is no lime formation, and the mineral is very rare as a deposit: salt unknown, though it abounds across the snows. So also the precious metals. Minerals and mineral springs are most frequent in the central region, so likewise the iron and copper veins: organic fossil remains and the small traces of coal, almost or quite peculiar to the lower region, and far more abundant to the N. W. than to the S. E. In Geology the upper region may be called the locale of granites and gneisses; the middle region that of gneisses and schists; the lower region that of the sand-stone formation and of diluvial debris. It may be added that granite is much more extensively developed in the upper region than had been supposed, and that igneous rocks are by no means so entirely wanting: indeed, igneous action is displayed to a stupendous extent in the hypogene rocks, both stratified and unstratified, of the upper and central regions.

In Botany the upper region is that of Junipers, Cypresses, Cedars, Larches, Yews, Poplars, Boxes, Dwarf Rhododendrons, Hollies, Willows, Walnuts, Birches, and, in general, of the superior Conifers, particularly to the S. E., for to the N. W. they descend into the middle region, even the stately Cedar, which however is unknown East of Kúmáun. In the second or central region* Birches, Hollies, and Willows recur. It is the region of Oaks, Chesnuts, Horse Chesnuts, Magnolias, Laurels, Alders, Tree Rhododendrons, Cherry and Pear Trees (large and wild), Oleas (forest trees), Maples or Sycamores, Thorns, Ashes, Elms, Horn-beams,

* *N. B.*—Central in length is called central only or Central Himálaya; central of breadth, central region.

Elders, Paper and Wax Trees, Tea Allies, (Eurya and Thea also, as an importation which has succeeded to perfection, but chiefly below 4,000), Tree Ferns, some few and peculiar Palms (Chamœrops, &c.), and the inferior sorts of Pines.

The third or lower region is that of Sauls (Shorea), Sissus (Dalbergia), Acacias and Mimosas, Tunds (Cedrela), Cotton Trees (Bombax), Tree Figs (Elasticus, Indicus Religiosus, &c.), Buteas, Dillenias, Duabangas, Erythrinas, Premnas, some common Palms (Phœnix), &c., but rare and poor, with recurring Tree Ferns, but more rarely than above perhaps, though the Tree and Common Ferns, like the great and small bamboos, may be said to be borderers, denoting by their point of contact the transition from the lower to the central region. Pinus longifolia recurs in the lower region, descending to the plains nearly in Népál, but most of the other Conebearers in Népál, and still more East of it, eschew even the central region, abundant as they are therein in the Western Himálaya. So likewise the Tree Rhododendrons in the Eastern Himálaya are apt to retire to the Northern region, though in the Central Himálaya they abound in the central region.

In Zoology, again, to begin with man, the Northern region is the exclusive habitat of the Bhótias (Cis-Himálayan, called Palusén, Rongbo, Sérpa, Káthbhótia, &c.,) who extend along the whole line of the ghâts, and who, with the name, have retained unchanged the lingual and physical characteristics, and even the manners, customs, and dress, of their transnivean brethren. To the central region are similarly confined, but each in their own province from East to West, the Mishmis and Mirris, the Bors and Abors, the Akas, the Daplas (East of Bhútan), the Lhopas (in Bhótan), the Lepchas or Deunjongmaro (in Sikim), the Limbús or Yakthúmbas, the Yakhas, the Khombos or Kirántis, the Murmis or Tamars, the Newárs, the Sunwars, the Chepángs, the Kusúndas, the Gúrungs, the Magars, the Khas or Khasias (in Népál), the Kohlis, the Garhwalis, the Kanets, the Dogras,* the Kakkas, the Bambas, the Gakars, the Dardus, the Dúnghars (West from Népál.) To the lower region again, and to similarly malarious sites of the middle region, are exclusively confined, the Kocches, the

* The late Captain Cunningham (in epist.) refers the Dardurs (Darada) and the Donghers to the upper region, as also the Kanets, who extend Northward, beyond the Himálaya, where they even form "the mass" on either side the Sathuj. They are of mixed origin, like the Khas of Népál, the Dógras of Punjáb, and the Gadni of Chamba.

Bodos, the Dhimáls, (Sikim and East of it), the Kíchaks, the Pallas, the Hayus, the Thárus, the Denwárs, the Kumhas, the Bhrámus, the Dahis or Daris, the Kuswárs, the Botias (not Bhótia) (in Népál), the Boksas (in Kúmáun,) the Khátirs, the Awans, the Janjohs, the Chibs, and the Bahoas (West of Kúmáun to the Indus).

The Himálayan population is intensely tribe-ish, and is susceptible of a three-fold division of pregnant significance, and quite analagous to what holds true of the aboriginal Indian (Dravirian) and Indo-Chinese populations, *viz.*, *first*, into the dominant or unbroken tribes, such as the Khas, Magar, Gúrúng, Newár, Murmi, Lepcha, Bodpa, &c.; *second*, into the broken tribes, such as nearly all those termed Awalius, as well as the Chépáng, Kusúnda, and Hayu; *third*, into the tribes of helot craftsmen. The position and affinities of the last are still to me an enigma, as they were when I adverted to them in my work on the Kocch, Bodo and Dhimál. As blacksmiths,* carpenters, curriers, &c., their services are, and ever have been, invaluable; yet they are degraded to the extent of being outcasts. Their manners have little, and their tongues nothing, and their physical attributes not much, to denote their race and lineage. Of the other two masses of the population, the unbroken tribes are clearly the more recent immigrants from the North, and in general they are distinguished by languages of the simpler Turanian type, whereas the languages of the other or broken tribes are of the complex or pronomenalized type, tending, like their physical attributes, towards assimulation with the Dravirian sub-family of the sons of Túr. These broken tribes are demonstrated by their relative position to be of far older date in the Himálaya as in Indo-China, and perhaps also in India, than the unbroken; and altogether, the phœnomena of Ethnology in the Himálaya warrant the conclusions, that the Himaláyas were peopled by successive swarms from the great Turanian hive, and that its tribes are still traceably akin alike to the Altaic branch of the North and to the Dravirian of the South. The Khas, Kanets and Dogras, and several others of the Western Himálaya, are clearly of mixed breed; aboriginal Tartars by the mother's side, but Arians (Bráhman and Kshétriya) by the father's, as I have shown in my memoir on the military tribes of Népál. *(J. A. S. B. May* 1833.*)* In reference to those European speculations

* Of all the unbroken tribes, the Magar alone have their own miners and smiths. See and compare what is told of the old mines and miners of the Altai. See also a note in my work on the Kocch, Bodo and Dhimál.

touching the peopling of the Indian continent which have been lately raised, chiefly on the basis of my vocabularies, I may remark generally, that very remotely sundered periods of immigration from the North by no means involve totally different *routes* of immigration, and still less races so trenchantly demarked from all the priorly recognized ones as have been lately assumed and denominated Gangetic, Lohitic, Taic, &c. Every day multiplies the proofs of affinity between the the Himálayans and the recognized sub-families of Altaia, Indo-China and Draviria; whilst, abating the single fact of the Brahoi tribe having lingual affinities with the Turanians, I see no safe ground for assuming that the sons of Túr entered India generally or exclusively by the well-known route of the immigrant Arians, or by any yet more Southerly route. The hundred gates of the Himálaya and of its off-shoots have stood open in all ages: beyond them, in all ages, have dwelt the diversely tongued and featured tribes of the vastest, and most erratic, and most anciently widespread, but still single branch of the human race; and, as I find similar diversities of tongue and feature, characterising that branch alike in the Cis and Trans-Himálayan countries, so I believe that the former have been peopled from the latter by successive incursions along the whole Himálayan ghát line, of races and tribes which there is yet no sufficient ground for contra-distinguishing from all the heretofore recognized ones of the North.* African immigration at any time, and by any route, appears to me a sheer assumption. But it may well be, that some of the sons of Túr entered by the Arian route, and that these were among the earliest immigrants, whose more Westerly abode and point of entrance into India is still indicated by the higher structured tongues of their presumed descendants. But we must not forget that there are complex tongues at the Eastern as well as at the Western extremity of the Altaic region (in its wide sense); that many of these tongues are most imperfectly known; that Sífán and Central Himálaya and Indo-China are now known to be tenanted by races speaking tongues of the complex type, some even more complex than the Dravirian, and more allied to the Gónd, Hó and Sontalt ype; and, above

* I allude more particularly to the writings of Professor Muller and Dr. Logan. No one can more freely than myself admit the scholastic attainments and skill in the science of grammar of the former, or the immense and skilful industry of the latter. But I demur to their inductions, nor can I see the advantage of multiplying nominal, that is to say, undefined or crudely defined ethnological groups. We must have first a just definition of the family, and thereafter, by and bye, definitions of the several sub-families already recognized, when the definition of the rest may follow.

all, that the essential character, including differences and resemblances of the above adverted to several sub-types of languages, embracing the true affiliation of the races using them, is yet to be determined. So that we can only now safely say that the general relationship of all the sons of Túr in and beyond India is as certain as their more special and close affinities are uncertain.

But to proceed with our zoological enumerations. To the upper region exclusively belong, among the Ruminants, the Bisons (Poephagus) and Musks, the Wild Goats (Ibex, Hemitragus) and Wild Sheep (Pseudois, Caprovis); among the Rodents, the Marmots and Pikas (Lagomys); among Plantigrades, the Bears proper (Ursus). In the middle region, true Bovines (Bos) take the place of the Bisons of the upper region; Bovine and Caprine Antelopes (Budorcas, Capricornis, Nemorhedus) replace its Musks and Wild Goats and Sheep; common Rats and Mice, and Hares and Porcupines and Hedgehogs its Marmots and Pikas; and Sun Bears (Helarctos) its true Bears; whilst the Deer family, unknown to the upper region, is here represented only* by the anomalous Stilt-horns (Stylocerus). In the lower region the Ox family is represented by Bibos and Bubalus (splendid wild types); the Deer family, here abundant, by Rusas, Rucervi, Axises, and Stilt-horns to boot; the Antelopes by Tetracerus, or the four-horned kind; the Rodents by the Bambú Rats (Rizomys) and Spiny Hares (Caprolagus); and the Bear family, by the Honey Bears (Melursus); add to all which that to this region are exclusively confined all the large Pachydermes, such as the Elephant and Rhinoceros; and the Monkeys also (Semnopithecus et Macacus), though not so exclusively in their case. The Carnivora, again, are represented in the upper region by Ounces, by Foxes of a large sort (Montanus), by the Weasels proper, and by the Ailuri or Catlories; in the middle region, by the Wild Dogs (Cyon), the Marten-Weasels, Leopards, Thick-tailed Leopards (Macroceloides), Wild Cats (Murmensis, Pardochrous, Ogiebii), Chauses or Lybian Lynxes (Lybicus), Zibets, Screwtails (Paradoxurus), and Prionodons; and in the lower region by Tigers, Leopards, Hyenas, Wolves,

* I am fully aware that Rusas (Sámber) are found in the Western hills, but a careful consideration of the facts in that part of the Himálaya, with due advertence to the known habits of the group, satisfies me that these Deer have been driven into the Western hills by the clearance of the Tarai and Bháver. For some remarks on this subject, see J. A. S. No. 211, for January 1850, page 37.

Jackals,* insectivorous Foxes (Kokri), Bear-badgers (Ursitaxus), Sand-Bears (Aretonyx), Urvas, Mangooses, Helictes or Oriental Gluttons, Small Civets (Viverrula), Hirsute Screwtails, and sharp-faced Cats (Celidogaster). Zibets and Chauses recur in this region frequently, and one small species of Mangoose is found in special spots of the central region. The Otters in the upper region are represented by the small golden and brown species (Aurobrunnea); in the central, by Monticola and Indigitata; in the lower, by the large Chinese species (Sinensis). Among the Squirrels, the great thick-tailed and large purple species (Macruroides et Purpureus) belong solely to the lower region; the small Lokries (Locria et Locroides) to the central; and the Siberian, to the upper; whilst Flying Squirrels, a numerous group, (Magnificus, Senex, Chrysothrix, Alboniger), are confined to the central region, so far as appears. In the Bat group, the frugivorous species, or Pteropines, all are limited to the lower region, whilst the Horse Shoes (Rhinolophinæ) specially affect the central region; and the Bats proper (Vespertilioninæ) seem to be the chief representatives of the family in the Northern region. From the class of Birds, we may select, as characteristic of the three regions, the following:—

The true Pheasants (Phasianus), the Tetrougalli, the sanguine Pheasants (Ithaginis), the horned and the crested Pheasants (Ceriornis, Lophophorus) of the upper region, are replaced by Fowl-pheasants (Gallophasis)† in the mid-region, and by Fowls proper (Gallus) in the lower. In like manner, among the Partridges (Perdicinæ), the Grouse and Snow-Partridges (Lerva and Sacfa) belong exclusively to the upper region;‡

* Jackals have made their way (like crows and sparrows) to the most populous spots of the central region, but they are not proper to the region, nor Indian Foxes, though some of the latter turned out by me in 1827 in the great valley of Népál have multiplied and settled their race there. *Ex his disce alia.* Tigers, for example, are sometimes found in the central and even Northern region. But ample experience justifies my asserting that they are wandering and casual intruders there, whereas Leopards are as decidedly fixed and permanent dwellers. As a sportsman during twenty years, I have, whilst shooting Pheasants and Cocks, fallen in with innumerable Leopards, whose fixed abode in numberless locales was pressed on my attention involuntarily. But I never fell in with a single Tiger, and I know them to be wanderers and intruders.

† The influence of longitude on geographic distribution might be singularly illustrated, did space permit, from numerous Himálayan groups, Galline and other: thus, for example, a black-breasted Ceriornis is never seen East of the Káli, nor a red-breasted one West of it. So of the black and white-crested Gallophasis; whilst a black-backed one is never seen West of the Arún, nor a white back East of it. With reference to the more dominant influence of latitude, or what is the same thing, elevation, I may add that the Rasores of the three transverse regions exhibit an exquisite sample of gradation from a Boreal or Alpine to a tropical type; Phasianus, Gallophasis and Gallus being thoroughly normal forms of their respective regions, and Gallophasis being as intermediate in structure and habit as in locale.

‡ Sacfa and Crosoptilon are more properly Tibetan.

the Chakórs (Caccabis) and the Tree Partridges (Arboricola) to the central; and the Francolines (Francolinus) to the lower, though the black species of this last form are also found in the mid-region. In the Pigeon group the blanched Pigeons (Leuconota) belong solely to the upper region; the vinous Pigeons (Hodgsoni) to the central, and the green, the golden, and the banded (Treron, Chalcophaps, Macropygia) almost as entirely to the lower; the Trerons alone partially entering the central tract from the lower.

The splendid Edolian shrikes (Chibia, Chaptia, Edolius) belong exclusively to the lower region. They are replaced in the central tract by plain Dicrurines, and in the upper by plainer Lanians. The Cotton-birds (Campephaga) of the South are replaced by gaudy Ampelines (Cochoa) and Leiothricinians (Leiothrix, Pteruthius, Cutia) in the middle region; but both groups seem excluded from the North. Among the Fly-catchers the gaudy or remarkable species and forms belong wholly or chiefly to the lower region, as Tchitrea, Rhipidura, Cryptolopha, Myiagra, Hemichelidon, Chelidorhynx; whilst those which approach the Warblers (Niltava, Siphia, Digenea) belong to the mid-region; and the plainer and more European types are alone found in the Northern.

Among the Fissirostres, Goat-suckers and Swallows are pretty generally distributed; but Rollers, Bee-eaters, Eurylaimi, Trogons, and all such gaudy types belong to the South, with only occasional Alpine representatives, as Bucia is of Merops. The tenuirostral birds belong distinctly to the lower region, yet they have representatives or summer visitants in all three, even among the Sun-birds. Upon the whole, however, it may be safely said that the Sun-birds (Nectarinia) belong to the South; the Honey-suckers (Meliphagidæ) to the centre and South; and the Creepers, Honey-guides, Nut-hatches, and Wrens* to the North and centre. The Sylvians or Warblers are too ubiquitarian, or too migratory for our present purpose, even Boreal types being common in the lower region in the cold weather. Horn-bills, Barbets, Parroquets (Palæornis, Psittacula) belong to the lower region, though they have a few representatives in the central; none in the upper. Wood-peckers abound in the lower and central regions, but are rare in the upper. True

* I have in this paper followed, without entirely approving Mr. Gray Junior's classification of my collections in the printed catalogue. The geographic distribution is now attempted for the first time. But I will recur to the subject in a separate paper devoted to it.

Cuckoos (Cuculus) are as common and numerous (species and individuals) in the central region as walking Cuckoos (Phænicophaus, Centropus, &c.) are in the Southern, where also the golden (Chrysococcyx) and Dicrurine Cuckoos (Pseudornis) have their sole abode; whilst what few of the group belong to the upper region are all allied to the European type. Of the conirostral group, the Ravens, Pies, Choughs, Nut-crackers, and Conostomes of the upper region are replaced in the central region by Tree Pies (Cissa, Dendrocitta), Jays, Rocket-birds (Psilorhinus), Pie-Thrushes (Garrulax), Timalias, and Hoopoe Thrushes (Pomatorhinus); and in the lower region by the common Indian Crows (Culminatus et Splendens, Grackles, Pastors,* Stares, Vagabond-Pies and Dirt-birds (Malococercus). Thrushes proper, with Rock-Thrushes, Ousels, Myophones, Zootheres, Tesias, and Hypsipetes are as abundant in the central and upper region as Bulbuls, Orioles, Pittas are in the central and lower.

In the Finch family, the Haw-finches, Bull-finches, Gold-finches, and Cross-bills (Loxia) are as strictly confined to the upper region as are the Corvine-Conostomes, Nut-crackers, Choughs, and Ravens. The former are replaced in the central region by the Buntings, Wood-finches (Montifringilla), and Siskins; and in the lower region, by the Weavers and Múnias. The Raptorial-birds are, in general, too cosmopolitan to subserve the purposes of geographic distribution. Still it may be remarked that the Archibuteos and the true Eagles belong, quoad breeding at least, to the upper region; the crested Eagles (Circæetus), the Neopuses and Hawk Eagles (Spizætus) to the central; and the Pernes (Haliætus et Pandion) and Haliastrus to the lower. Among the Vultures the distinction is more marked; for the Eagle Vultures (Gypaetus) belong exclusively to the upper region; the large European Vultures (Fulvus et Cinereus) to the central; and the Neophrons and the small Indian Vultures (Bengalensis et Tenuirostris) to the lower. The Himálaya abounds in Falconidæ, all the occidental types and species being found there, and many more peculiar and oriental ones; and it deserves special remark that, whereas the former (Imperialis, Chrysætos, Lanarius, Peregrinus, Palumbarius, Nisus, &c.) affect the upper and central regions, the oriental

* When Darjeeling was established, there was not a Crow or Pastor or Sparrow to be seen. Now there are a few Crows and Sparrows, but no Pastors. Enormously abundant as all are in the lower region, this sufficiently proves they are not native to the central tract, though common in the great valley of Népál. Sparrows first seen in 1855. Crows soon made their appearance.

types (Hypotriorchis, Haliastar, Ierax, Hyptiopus vel Baza, Elanus, Poliornis) are quite confined to the lower region.

Those perfect cosmopolitans, the Waders and Swimmers, migrate regularly in April and October, between the plains of India and Tibet, and, in general, may be said to be wanting in the mountains, though most abundant in the Tarai. The great Herons (Nobilis et Cinereus;) the great Storks (Nigra et Purpurea,) and great Cranes (the Cyrus, Culung and Damoiselle) of the Tarai are never seen in the mountains, where the Egrets alone and the little green and the maroon-backed represent the first group. But the soft-billed smaller Waders (Scolopacidæ) are sufficiently common in the mountains, in which the Woodcock* abounds, breeding in the upper region and frequenting the central, and rarely the lower region, from October till April. Geese, Ducks and Teals swarm in the Tarai, where every occidental type (so to speak, for they are ubiquitous) may be seen from October till April; and many oriental non-migratory types; whereas in the mountains the Mergansers (Orientalis) and the Corvorants (Sinensis et Pygmæus) only are found, and that very scantily; with a few Rails, Ibisbills, Porphyrios, Hiaticulas, Gallinules, and Sandpipers, out of the vast host of the Waders.† In the way of general remark I may observe that the Zoology of the Himálaya is much richer in the multitude of its divers forms (general and species) than in individuals of the same form, and that it is remarkably allied to the Zoology of the Malayan islands, as may be seen at once by a reference to the excellent work of Horsfield. As you pass Northwards, towards and across the snows, the forms and species tend much to approximation with those of our European home; but the species are not often absolutely identical.

But I must hasten from these zoological details to make some remarks on the sub-divisions of the lower region, a subject which, though in many ways interesting and important, is so little understood, that the celebrated Mrs. Somerville, in her very recent treatise of Physical Geography, has represented the Tarai as being *within*, not only the Bháver, but the Sandstone range.‡

* H. Schlagintweit procured a Woodcock with its nest and young in June at an elevation of about 12,000 to 13,000 feet. They are frequently got, and Snipes also, in the scrub rhododendron thickets near the snows.

† For an ample enumeration of the mammals and birds of the Himálaya, (150 sp. of the former, and 650 of the latter,) see separate catalogue printed by order of the Trustees of the British Museum in 1845. The distribution is not there given.

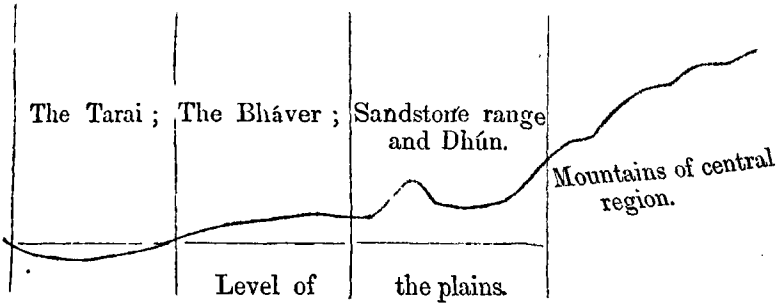
‡ Physical Geography, Vol. I. p. 66.

All observant persons who have proceeded from any part of the plains of India into the Himálaya are sensible of having passed through an intermediate region distinguished by many peculiarities; and, if their route have lain to the N. W., they can hardly have failed to notice successively the verdant Tarai, so unlike the arid plains of Upper India; the vast primæval Saul forest, so every way unique; and the Dhúns or valleys, separated from the last tract by a low range of hills. The natives of the plains have in all ages recognized these several distinct parts of the lower Himálayan region, which they have ever been, and are still wont to frequent periodically, as strangers and foreigners, in order to graze innumerable herds of cows and buffaloes in the Tarai, or to procure the indispensable timber and elephants peculiar to the Bháver, or to obtain the much-prized drugs and dyes, horns and hides, (Deer and Rhinoceros,) ráls and dhúnas (resin of Saul and of Cheer), and timber of the Dhúns. Nor is there a single tribe of Highlanders between the Cósí and the Sutledge which does not discriminate between the Tarai or Tari, the Jhári or Bháver, and the Dhúns or Máris. Captain Herbert has admirably described* the geological peculiarities and external aspect of each of these well-known tracts. His details are, indeed, confined to the space between the Káli and the Sutledge; but the general characteristics of these tracts he affirms to be equally applicable to all the country between the Méchi and the Sutledge; and Captain Parish, whilst confirming Herbert's statements, makes them so likewise as far Westward as the Beas.† What Captain Herbert states as holding good from his own personal researches in regard to the Western Himálaya (Sutledge to Káli), I can confirm from mine in regard to the Népálese portion (Káli to Méchi), but with this reservation that no more in the Western than in the Népálese Himálaya does the Sandstone range, with its contained Dhúns, prevail throughout or continuously, but only interruptedly or with intervals; and thus the Sallyán-mári, the Gongtali-mári, the Chitwan-mári, the Makwánpur-mári, and the Bijaypur-mári of Népál (which are mostly separate), represent with perfect general accuracy the Deyra, Kyarda, Pinjor, Pátali, and other Dhúns to the Westward. The accompanying sectional outline will give a more distinct idea than any words could do of the

* J. A. S. No. 126, extra pp. 33 and 133, *et seq.*

† J. A. S. Nos. 190 and 202, for April 1848 and 1849.

Disposition of parts in the lower region of the Himálaya.



relations of the several parts of the lower Himálayan region to the plains on the one hand, and to the mountains on the other, according to Captain Herbert's views. The continuous basal line represents the level of the plains; the dip on the left, the Tarai; the ascending slope in the centre, the Saul forest; the dip on the right, the Dhúns or Máris. It is thus seen that the Tarai sinks below the level of the plains; that the forest forms a gradual even ascent above that level; that the Dhúns continue the ascent to the base of the true mountains, but troughwise, or with a concave dip; and, lastly, that the Dhúns are contained between the low Sandstone range and the base of the true mountains. *The Tarai* is an open waste, incumbered rather than clothed with grasses. It is notorious for a direful malaria, generated (it is said) by its excessive moisture and swamps—attributes derived, 1*st*, from its low site; 2*nd*, from its clayey bottom; 3*rd*, from innumerable rills percolating through the gravel and sand of the Bháver, and finding issue on the upper verge of the Tarai (where the gravelly or sandy debris from the mountains thins out), without power to form onward channels for their waters into the plains. *The forest* is equally malarious with the Tarai, though it be as dry as the Tarai is wet. The dryness of the forest is caused by the very porous nature of that vast mass of diluvial detritus on which it rests, and which is overlaid only by a thin but rich stratum of vegetable mould, every where sustaining a splendid crop of the invaluable timber tree (Shorea robusta), whence this tract derives its name. The *Sandstone range* is of very inconsiderable height, though rich in fossils. It does not rise more than three to six hundred feet above its immediate base, and is in some places half buried (so to speak) in the vast mass of debris

through which it penetrates.* *The Dhúns* are as malarious and as dry as the Bháver. They are from five to ten (often less, in one instance more) miles wide, and twenty to forty long, sloping from either side towards their centre, and traversed lengthwise by a small stream which discharges itself commonly into one of the great Alpine rivers—thus the Ráputi of Chitwan-mári falls into the Gandak, and that of Bijaypúr-mári into the Cósi. The direction of the Máris or Dhúns is parallel to the ghát line of the snows, and their substratum is a very deep bed of debris, similar to that of the Bháver, but deeper, and similarly covered by a rich but superficial coating of vegetable mould, which, if not cultivated, naturally produces a forest of Saul equal to that outside the Sandstone range, and then in like manner harbouring Elephants, Rhinoceroses, Wild Bulls (Bibos), Wild Buffaloes, Rusas, and other large Deer (Rucervi), with creeping things (Pythons) as gigantic as the quadrupeds. The height of the Sandstone range Captain Herbert estimates at 3,000 feet above the sea, or 2,000 above the plains adjacent; and that of the Dhúns (at least the great one), at 2,500 above the sea, and 1,500 above the plains. These measurements indicate sufficiently the heights of the lower region, and it is observable that no elevation short of 3,000 to 4,000 feet above the sea suffices to rid the atmosphere of the lower Himálaya from malaria. Thus, the Tarai, the Bháver and the Dhúns are alike and universally cursed by that poisonous atmosphere. And this (by the way) is one among several reasons† why I have assigned 4,000 feet of elevation as the Southern limit of the healthful

* The low range which separates the Dhún and Bháver, on the high road to Káthmándú, consists almost wholly of diluvium,* rounded pebbles loosely set in ochreous clay, such as forms the great substratum of the Dhún and Bháver. The sandstone formation only shows itself where the rain torrents have worn deep gullies, and it there appears as white weeping, sand imperfectly indurated into rock. Crude coal, shale, loam, are found in this quarter, but no organic fossils, such as abound to the Westward.

† That 4,000 feet of elevation form a good demarcation of the tropical and temperate regions of the Himálaya, is well denoted by the fact, that this is the point where snow ceases to fall, as I have ascertained in the Central and Eastern Himálaya by the observations of 30 years. What I mean is, that snow just reaches that limit and never falls beyond it or below it. It may be otherwise in the Western Himálaya, where snow is more abundant at equal elevations. The small or hill species of Bambú, which prevail from 4,000 to 10,000 of elevation, mark with wonderful precision the limits of the central healthful and normal region of the Himálaya. These most useful species (there are several) would doubtless flourish in Europe.

* N. B.—By "diluvium" I merely mean what Lyell expresses by "old alluvium." I advert not to *the* deluge, but simply imply aqueous action other than recent, ordinary and extant.

and temperate mid-region ; that above it being the Arctic or Boreal, and that below it, the Tropical region, though it must never be forgotten that much of the tropical characters, especially in the suite of the seasons, pervades the whole breadth (and length likewise) of the Himálaya, whatever be the decrement of heat, and also that, from the uncommon depth of the glens in which the great rivers run, and which, in the central and even upper region often reduces the height of those glens above the sea below the limit just assigned for salubrity, such glens are in both these regions not unfrequently as malarious as is the whole lower region. *

But the above characteristics of the sub-divisions of the lower Himálayan region, how noticeable soever to the West of the Méchi, are by no means so to the East of that river, where a skilled eye alone can painfully detect the traces† of the Sandstone formation (without which there can be, of course, no Dhúns,) and where the Tarai, considered as a trough running parallel to the mountains, form no marked feature of the country, if indeed in that sense it can be said to exist at all. And as, even to the Westward, the Sandstone range, with its contained Dhúns, is by no means constant, it may be desirable to attempt to characterise the lower region considered as a whole, without reference to local peculiarities or too rigidly defined sub-divisions. Now I conceive that the lower region owes its distinctive character, as a whole, to the vast mass of diluvial detritus, which was shot from the mountains upon the plains, like gravel from a cart, at some great geological epoch, and which has been, since its deposit, variously and often abraded both in degree and direction, by oceanic, and, in a far less degree, by ordinary floods. Where there was, at the epoch in question, no Sandstone range to intercept the downward spread of the debris, this debris would necessarilly be carried further South, and be of

* Thus the valleys of the Great Rangit and of the Tishta, near and above their junction, are not more than 1,000 feet above the sea, at a distance nearly intermediate between the plains and the snows, and in the midst of the central region ; and those valleys are consequently as malarious as the Tarai. So also the valleys of the Suncósi at Dumja and of the Trisúl below Nayakot, and many others well known to me.

† In my recent expedition in the Tarai East of the Méchi, with Dr. Hooker, that accomplished traveller first detected traces of the Sandstone formation, with imperfect coal, shale, &c., in a gully below the Pankabari Bungalow, as well as at Lohagarh. The Sandstone rock barely peeped out at the bottom of the gully lying in close proximity with the mountains, so that nothing could be more inconspicuous than it was as a feature in the physiognomy of the country.

less thickness; where there *was* such a barrier, it would be carried less far Southward and be accumulated in greater thickness, especially within the barrier; and, in like manner, where no Sandstone range existed, but only spurs, sent forth, like bent arms, upon the plains from the mountains, the embayed detritus would still be deeply piled and lofty within such spurs,* and thinly and unequally spread without them, by reason of the action of the spurs on the currents. Again, where, as from Gowhatty to Saddia, there was not room upon the plains for the free spread and deposit of the descending Himálayan detritus, owing to large rapid rivers and to other chains, both parallel and proximate to the Himálaya, the phœnomena created elsewhere by the more or less unrestricted spread of the Himálayan detritus over the plains would necessarily be faintly, if at all, traceable. Lastly, if at the time of the descent of the debris, there existed a great dip in the Gangetic plains from N. W. to S. E., the lithologic character, as well as the distribution, of the debris, would be materially affected thereby; for the subsiding oceanic current would have a set from the former to the latter quarter, and would continue to lash the gravel into sand, and here to deposit both in a series of terraces, there perhaps utterly to displace both, in the latter quarter long after the former had emerged from the waves. Now, that the Himálaya really was, at one time, in great part submerged; that the vast mass of detritus from the Himálaya at present spread over the plains in its vicinity was so spread by the ocean when the founts of the deep were broken up; that this huge bed of detritus, every where forthcoming, is now found in unequal proportion and distribution and state of comminution; as for example, deeper piled within than without the Sandstone range and the embaying spurs, and also, more gravelly and abundant

* There is a signal example of this on the road to Darjeeling *viâ* Pankabari, where the debris, embayed by a curving spur, is accumulated to several hundred feet, and where, moreover, there is outside the spur a conspicuous succession of terraces, all due to oceanic forest, and clearly showing that the subsidence of the sea* was by intervals, and not at once. Constant observation has caused the people of the Tarai to distinguish three principal tiers of terraces, from the prevalent growth of trees upon each. The highest is the Saul level, the middle the Khair level, and the lowest the Sissu level; Shorea, Acacia and Dalbergia being abundantly developed on the three levels as above enumerated.

* I do not imply by this phrase any reference of the theory that the sea has sunk and not the land risen. I think the latter much the preferable hypothesis, but desire merely to infer a change in the relative level of the two, and to link my facts upon the string of an intelligible system.

to the N. W., more sandy and scant to the S. E. ;* and, lastly, that the Gangetic plain really now has a great oblique dip† from the Sutledge at Ruper to the Brahmapútra at Gwálpárá, whereby all the Himálayan feeders of the Ganges are in the plains so much bent over to the Eastward—these are presumptions relative to the past, as legitimate as the extant facts suggesting them are incontrovertible ; and we have but to observe how, at the grand epoch adverted to, the action of general causes was necessarily modified by the peculiar features of the scene, as above indicated, in order to come at a just conception of the aspect and character of the lower Himálayan region, all along the line of the mountains. Thus the longitudinal trough parallel to the mountains, and exclusively denominated the Tarai by Captain Herbert, may to the N. W. have been caused by the set of the subsiding oceanic current from N. W. to S. E. ; but however caused, it exists as a palpable definite creature, only beneath the Thakorain and Kúmáun, is faintly traceable beneath Népál, and is wholly lost beneath Sikim and Bhútán. But the great bed of debris is *every where* present, and with no other distinctions than those pointed out, whether it be divided into Bháver and Dhún, by the Sandstone range, as is usually the case West of the Méchi, or be not so divided owing to the absence of that range, as is always the fact East of the Méchi. Again, *every where* there is, at that point where this vast bed of gravel and sand thins out, a constantly

* Captain Herbert has given statements of its depth to the Westward, where there is a Sandstone range. To the Eastward, where is none, I found it on the right bank of the Tishta, under the mountains, 120 feet; at fifteen miles lower down, 60 to 70 feet; at fifteen miles still futher off the mountains, 40 to 50 feet. There was here no interruption to the free spread of the detritus, and I followed one continuous slope and level—the main high one. The country exhibited, near the rivers especially, two or three other and subordinate levels or terraces, some marking the effect at unusual floods of extant fluviatile action, but others unmistakeably that of pristine and oceanic forces. I measured heights from the river. I could not test the sub-surface depth of the bed. There was every where much more sand than gravel, and boulders were rare.

† Saharunpúr is 1,000 feet above the sea ; Múradábád 600; Gorakpúr 400 ; Dundanga 312 ; Rangpúr 200 ; Gwálpárá 112. My authorities are As. Res. Vol. XII., J. A. S. No. 126, Royle's Him. Bot., Griffith's Journals, and J. Prinsep in epist. The oblique dip to the plains towards the East seems to be increasing, for all the Himálayan rivers descending into the plains, as they quit their old channels, do so towards the East only. I would propose, as an interesting subject of research, the formal investigation of this fact, grounding on Rennell's maps and noting the deviations which have occurred since he wrote. The Tishta which fell into the Ganges now falls into the Brahmapútra.

moist tract, caused by the percolation of hill waters through the said bed, and their issue beyond it; and that constantly moist tract is the Tarai, whether it runs regularly parallel to the line of mountains and be distinctly troughed, as to the Westward is the case, or whether there be no such regularity of parallelism or of troughing, as to the Eastward is the case.

Why that vast mass of porous debris, which every where constitutes the appropriated domain of the Saul forest, and that imporous trough outside of it, which every where constitutes its drain, should, as far Eastward as the Méchi, be both of them developed parallelly to each other and to the line of the mountains, whilst beyond the Méchi Eastward to Assam (exclusive) they should exhibit little or no such parallelism, but should rather show themselves plainwards, like an irregular series of high salient and low resalient angles resting on the mountains, or like small insulated plateau,* or high undulated plains,† surrounded in both the latter cases by low swampy land analogous to the Tarai, it would require a volume to illustrate in detail. I have given a few conspicuous instances in the foot-notes. For the rest, it must suffice to observe that such are the general appearances of the Bháver and Tarai to the Westward and to the Eastward; and that the general causes of the differences have been pretty plainly indicated above, where the necessary effects of the sandstone range, of the mountain spurs, and of the Eastern dip of the plains upon those oceanic forces, to which all phœnomena of the region owe their origin, have been suggested.

Throughout Assam, from Gwálpárá to Saddia, Major Jenkins assures me, there is neither Bháver nor Tarai; and if we look to the narrowness of that valley between the Himálaya and the mighty and impetuous

---

* Parbat Jowár, on the confines of Assam and Rangpúr, is one of the most remarkable of these small plateau. It is considerably elevated, quite insulated, remote from the mountains, and covered with Saul, which the low level around exhibits no trace of. Parbat Jowár is a fragmentary relic of the high level or Bháver, to which the Saul tree adheres with undeviating uniformity.

† Conspicuous instances occur round Dinajpúr and N. W. and N. E. of Siligori in Rangpúr, where are found highly undulated downs, here and there varied by flat-topped detached hillocks, keeping the level of the loftiest part of the undulated surface. Looking into the clear bed of the Tishta, it struck Dr. Hooker and myself at the same moment, how perfectly the bed of the river represented in miniature the conformation of these tracts, demonstrating to the eye their mode of origination under the sea.

Bráhmapútra, and consider moreover the turmoil and violence of the oceanic current from the N. W., when its progress was staid by the locked-up valley of Assam, we shall be at no loss to conceive how all distinctive marks of Bháver and Tarai should here cease to be traceable.*

It will be observed that, in the foregone descriptions of our Himálayan rivers, I have not adverted (save casually in one instance, in order to correct an error as to the true name of the Káli) to their partial Trans-Himálayan sources. And I confess it seems to me, that perspicuity is by no means served by undue insistency on that feature of our rivers. Captain Herbert was thus led to travel beyond his proper limits with a result by no means favourable; for, it appears to me, that he has confounded rather than cleared our conceptions of Asie Centrale as the Bám-i-dúnya (dome of the world) by attempting to detach therefrom that most characteristic part of it, the plateau of Tibet, *because* certain Indian rivers have (in part) Tibetan sources! My theory of water-sheds does not incline me to venture so far into regions too little known, to allow of the satisfactory settlement of the question, and the less so, inasmuch as the rivers I have to speak of would not afford so plausible an excuse for so doing, as if I had to treat of the Indus, Sutledge,† and Bráhmapútra *alias* Sánpú.‡ The Arun and the Karnáli, though they draw much water from Tibet, draw far more from the "pente meridionale" of the Himálaya, or the ghát line and all South of it; and this is yet more true of the Ganges, the

---

* The climate of that portion of the Eastern Himálaya, which is screened from the South-West Monsoon by the mountains South of Assam, is less humid than the rest, precisely as are the inner than the outer parts of the whole chain. The fact, that much less snow falls at equal heights in the humid Eastern than in the dry Western Himálaya, depends on other causes. Darjeeling has not half as much snow as Simla.

† Recte Satlúj vel Saturdra.

‡ Mr. Gutzlaff, in a paper recently read before the Geographical Society of London, has reverted to Klaproth's notion, that the Sánpú is not the Bráhmapútra. But Mr. Gutzlaff has overlooked J. Prinsep's important, and I think decisive argument on the other side, *viz.*, that the Bráhmapútra discharges three times more water than the Ganges, which it could not do if it arose on the N. E. confines of Assam, nothwithstanding the large quantity of water contributed by the Mónas. Yárú or Yerú (Erú) is the proper name of the river we call Sánpú, which latter appellation is a corruption of the word Tsangpo, referring either to the principal province (Tsang) watered by the Yárú, or to the junction therewith, at Digarchi, of another river called the Tsang, which flows into the Yárú from the Nyenchhen chain or Northern boundary of Southern Tibet. Eru vel Aru is the proper spelling. But words beginning with the vowels, and á and é, take initial y in speech. See a note on this subject at the conclusion of "Route from Káthmándú to Pekin" in the sequel. I take this occasion to observe, in reference to the Yámdo lake above mentioned, that it is not, as commonly described and delineated in our maps, of a round shape, but greatly elongated and very narrow. It is stated to me on good authority to be eighteen days' journey long (say 180 miles), and so narrow in parts as to be bridged. It is deeply frozen in winter, so as to be safely crossed on the ice, whereas the Erú River is not so, owing to the great force of its current—a circumstance proving the rapid declivity of the country watered by this great river, as to which point see the "Route" above adverted to.

Mónas and the Tishta, though they also have partial Trans-Himálayan sources. To those sources of the several Himálayan (so I must call them) rivers above treated of, I will now summarily advert :—

The Mónas.—It is by much the largest river of Bhútán, which State is almost wholly drained by it. It has (it is said) two Tibetan sources, one from Lake Yámdotsó vel Paltá vel Yarbroyum, which is a real lake, and not an island surrounded by a ring of water as commonly alleged—the other, from considerably to the West of Paltá. These feeders I take to be identical with Klaproth's Mon-tchú and Nai-tchú vel Lábnak-tchú, strangely though he has dislocated them.

The Tishta is also a fine river, draining the whole of Sikim, save the tracts verging on the plains. The Tishta has one Tibetan source, also, from a lake, *viz.*, that of Chólamú. To speak more precisely, there are several laketets so named, and they lie close under the N. W. shoulder of Powhánry, some 30 miles W. and 40 S. of Turner's lakes.

The Arún is the largest of all the Himálayan rivers, with abundant Cis-Himálayan and three Trans-Himálayan feeders. One, the Western, rises from the "pente septentrionale" of the Himálaya, in the district of Tingri or Pékhu ; another, the Northern, from a place called Dúrré ; and a third, the Eastern, from the undulated terraced and broken tract lying N. and a little W. of Chólamú and S. of Kambala, or the great range which bounds the valley of the Yárú* on the S. from W. of Digarchi to E. of Lhása.

The Karnáli is much larger than the Alpine Ganges, and nearly equal to the Arún, perhaps quite so. It drains by its feeders the whole Himálaya between the Nanda-dévi and Dhoula-giri peaks, and has itself one considerable Tibetan source deduced either from the North face of Himáchal near Momonangli, or from the East face of that crescented sweep, whereby Gángrí nears Himáchal, and whence the Karnáli flows Eastward to the Taklakhár pass.

The Ganges also has of late been discovered to have one Tibetan feeder, *viz.*, the Jáhnavi, which, after traversing a good deal of broken country in Gnári, between the Sutledge and the Himálaya, passes that chain at the Nilang Ghát to join the Bhágarathi.†

---

* The Valley of the Yárú is about sixty linear miles from the Sikim Himálaya (Láchén and Donkia passes) ; but the intermediate country, called Damsen, is so rugged, that it is ten stages for loaded yáks from the one terminus to the other. Damsen is stated to be one of the most rugged and barren tracts in the whole of Utsáng or Central Tibet, a howling wilderness.—*Hooker.*

† Moorcroft's Travels, J. A. S. No. 126, and I. J. S. Nos. 17-18.

I will conclude this paper with the following amended comparative table of Andean and Himálayan peaks, Baron Humboldt having apprised me that Pentland's measurements, as formerly given by me, have been proved to be quite erroneous, and Colonel Waugh having recently fixed Kangchan and Chumalhári with unrivalled precision and accuracy :—

Chief Peaks of Andes.	Feet.	Chief Peaks of Himalaya.	Feet.
Aconcagua.....	23,000	Jamnoutri	25,669
Chimbarazo	21,424	Nanda-dévi	25,598
Sorato	21,286	Dhoula-giri	27,600
Illimani	21,149	Gosain-thán	24,700
		Dévadhúnga	29,002
Descabasado	21,100	Kangchan	28,176
Desya-cassada	19,570*	Chumalhári	23,929

N. B.—Dévadhúnga vel Bhaíravthán, half way between Gosain-thán and Kangchan, the latter is 29,002, determined in 1856. Kang-chan = abounding in snow. Chumalhári = holy mountain of Chuma. These are Tibetan words, the other names are Sanscritic, but set down in the Pracritic mode, *e. g.* Jamnavatari = Jamnoutri, &c.

Postscript.

That sensible and agreeable writer, Major Madden, in a letter just received by Dr. Hooker, notices "the disgraceful state of our maps of the Himálaya, which insert ridges where none exist, and omit them where they do exist; and moreover, in regard to all names, show an utter ignorance of the meaning of Indian words." It is the express object of the above Essay to contribute towards the removal of the weightier of those blemishes of our maps, without neglecting the lesser, by exhibiting, in their true and causal connexion, the great elevations and the river basins of the Himálaya. Major Madden supposes that the term Hyún-dés, which he applies to Tibet, points to that region as the pristine abode of the Huns. But this is a mistake. Hyún-dés is a term unknown to the language of Tibet. It is the equivalent in the Khas or Parbatia language†

* Humboldt, in his *Aspects of Nature*, just out, has given some further corrections of these heights. There are three peaks superior to Chimbarazo, but inferior to Aconcagua.

† For a sample of this tongue, which has a primitive base, but overlaid by Pracrit, see J. A. S. No. 191, June 1848.

for the Sanscrit Himyá-dés, or land of snow. Its co-relative term in the Parbatia tongue is Khas-dés, or land of the Khas. The Khas race were till lately (1816) dominant from the Satlúj to the Tishta: they are so still from the Káli to the Méchi. Hence the general prevalence of geographic terms derived from their language. By Hyún-dés the Parbatias mean all the tracts covered ordinarily with snow on both sides of the crest or spine of Hemáchal, or the ghât line; and by Khas-dés, all the unsnowed regions South of the former, as far as the Sandstone range.

The Bráhmans and those who use Sanscrit call the Hyún-dés Bhútánt or appendage of Bhót, and hence our maps exhibit *a* Bhútánt in what Traill denominates (A. R. Vol. 16) the Bhote perganahs of Kúmáun. But Bhútánt is not restricted by the Bráhmans to such perganahs in Kúmáun merely, far less to any one spot within them. It includes all the districts similarly situated along the entire line of the Himálaya. We might create confusion however by recurring to his extended meaning of the word, since it has long been restricted by us to the Déb Rájah's territory, or Bhútán (recte Bhútánt). Moorcroft's Giannak in Western Tibet is the *ne plus ultra* of abuse of words. Far to the East, some Bhótia must have told him, lie the Giannak or Chinese, and thereupon he incontinently gives this term as a name of place.

The Tibetans call their neighbours by the generic name Gia, to which they add distinctive affixes, as Gia-nak, black Gias, *alias Chinese*; Gia-ver, yellow Gias, *alias* Russians; and Gia-gar, white* Gias, *alias* Hindús. With reference to the Huns, if I were in search of *them* in Tibet, I should look for them among the Hór of that country, as I would for the Scythians among the Sóg vel Sók. Sogdiana or Sóg-land was, I conceive, the original Σακεια, the first known historic seat of the Indian Sákás and Tibetan Sóg vel Sók. Hórsók, as one term, means Nomade, in Tibetan such being still the condition of those two tribes in Tibet.

DARJEELING.
May 1846.

* Observe that these epithets do not refer to the colour of the races of men, but only to that of their dress: the Chinese are fond of black clothes and the Indians universally almost wear white ones. The like is probably equally true of similar designations of Turanian tribes in various other parts of the vast Tartaric area (*e. g.* Red Karens), though Ethnic theories have been spun out of the other interpretation of these distinctive terms.

No. IV.

Route

OF

NEPALESE MISSION TO PEKIN,

WITH

REMARKS ON THE WATER-SHED AND PLATEAU OF TIBET.

BY B. H. HODGSON, Esq.

THE two following papers (it may be as well to state, in order to show their trustworthiness) were presented to me by the Maha Rajah of Népál in 1843, when I took my leave of him, after having resided at his Court for ten years in the capacity of British Minister. His Highness was pleased to say he desired to give me something, which, not being of monied value, I should be permitted to retain, and which he knew I should set especial store by, and all the more because I was aware that the communicating of any such information to the "Feringé" (European) was contrary to the fixed policy of his Government. And therewith His Highness gave me these two documents, as well as several others of equal interest. The papers now in question comprise official summaries of the routes of two of those embassies of tribute and dependence, which, since the war of 1792 with Tibet (aided by China), Népál has been bound by Treaty to send to Pekin once every five years. It is customary for these embassies always to keep nearly or quite to the same track, they being conducted through Tibet and China at the expense of the Celestial Empire and under the guidance of officers appointed by it.

The time of departure from Káthmándú is determined by the opening of the passes over the Himálaya, which take places usually during the first half of June by the melting of the snows; and that accordingly is the regular period for the setting out of the ambassador, who usually reaches Pekin about the middle of the following January. The ambassador's suite is rigidly fixed as to number and as to every other detail; and, well or ill, tired or not, His Excellency is obliged, by his pragmatical Chinese conductor, (perhaps we should add in candour

by the character also of the country to be traversed,) to push on towards his destination with only one halt of about a month and half at Lhása, where, luckily for him, there is always some necessary business to transact, the Népálese having long had commercial establishments in that city. The ambassador, who is always a man of high rank (Hindú of course) and rather advanced in life, can take his own time, and cook and eat his own food, and use his own comfortable sedan chair or more comfortable litter (dándi, hammock) as far as Tingri. But there the inexorable Chinese Mehmandar (honorary conductor) meets him with the assigned set of ponies for himself and suite, and His Excellency must now mount, and unceasingly, as inflexibly, pursue his journey through a country lamentably deficient in food, fuel, and water, by pretty long stages and without a halt, save that above named, on horse-back, over a very rough country, for some one thousand seven hundred miles, and then only exchange his pony for the still worse conveyance of a Chinese carriage (more properly cart), which is to convey him with like persistency some seven hundred miles further, fatigue and bad weather notwithstanding, and the high caste Hindu's cuisine *(horresco referens)* all the while entirely in the hands of filthy Bhótias and as filthy Chinese! Of course there is a grand lustration after each embassy's return home, which usually happens about two years from the time of its departure for Pekin; and many a sad and moving story (but all reserved for friends) the several members of these embassies then have to tell of poisonous compounds of so-called tea* and rancid lard or suet given them for drink in lieu of their accumstomed pure lymph or milk; of heaps of sun-dried flesh incessantly substituted for the farinaceous and vegetable food of all decent Pagans; nay, of puppies served up to them for kids, and cats for hares, by stolid beastly cooks of Bhót (Tibet), under the orders of a seemingly *insouciant* and really pragmatical Chinaman, who answers all objections with 'Orders of the emperor,' 'Food of the country,' 'You nicer than us, forsooth,' 'Fed or unfed you start at such an hour.' It is singular to observe the Celestial Empire treating Asiatics with like impertinence as Europeans, and it is satisfactory to think that the recent treaty of Népál with Tibet has put an end to these and other impertinences.

* The so-called brick tea, which is composed of the sweepings of the tea manufactories, emented by some coarse kind of gluten.

I proceed now to a few remarks on the form and substance of the papers. The form is such as might be expected from men, of a nation of soldiers and statesmen, scant of words and having an eye to business in the survey of a country. Blucher regarded London merely as a huge store-house of valuables, fit, and haply destined, to make spoil for a conquering army. And a Népálese regards Tibet and China, not from a picturesque or scientific point of view, but with reference to the obstacles their natural features oppose to a daring invader having an eye to business in Blucher's line. The chief item therefore of both itineraries, and the only one of the shorter, is an enumeration of the mountain ridges or ranges intersecting the way (a most valuable piece of information as we shall soon see); and to this the longer paper adds a similar enumeration of the intervening rivers, with the means of passing them, or the ferries and bridges; the forts occurring all along the route, and, lastly, the lakes and tanks where drinking-water can be had—a commodity most scarce in those regions, where half the lakes are brackish. The several items, together with the stages, and the distances (computed by marching-time as well as by reference to the Népálese kós of $2\frac{1}{3}$ miles each), comprise the whole information conveyed. But it will nevertheless be allowed that so authentic an enumeration of so many important particulars, relating to so vast an extent of country so little known, is of no small value; and, though here packed into the smallest compass, that information might, in the hands of a skilful book-maker, suffice to furnish forth a goodly volume. But book-making is in no repute with the gentry of Népál. It belongs solely to pandits, whilst on the class of official scribes is devolved the task of recording all useful information, which they are strictly required to embody in the fewest possible words and smallest space. I will only add on this head of the form of the papers—

1*st*.—That the records of the two embassies having been made at the several times of those missions, and quite independently of each other, the statements of one may be used to correct and explain those of the other, and that, where discrepancies occur, the longer paper, which is complete in its details, is probably, on the whole, more correct than the one which is not complete in its

details, though I confess a strong leaning to the Chountra statement, because of its sound discrimination of interesting facts.

2nd.—That the assigned distances, though not measured, but computed, yet having a double basis of computation* by marching time under given assigned circumstances, and by kós according also to a given standard in use in Népál, ought, I should think, to be capable of very definite determination in competent hands.

3rd.—That both papers are literal translations, and that the additional information procured by myself, and embodied for convenience in the documents, is carefully distinguished by the use of brackets; the rest of such information being thrown into foot-notes.

The Chountra's embassy, as I learnt before I left Káthmándú, set out in 1817. That of the Káji, in 1822, as appears on the face of the document. Chountra and Káji are titles of ministers of state in Népál. I proceed now to the substance of the documents, and here, in imitation of my friends, I shall be as curt as possible, and endeavour, in a few words, to bring together the most generally interesting items of information furnished by the two papers. The total distance from Káthmándú to Pekin, according to the Káji, is 1,268½ kós; according to the Chountra, 1,250 kós; and in that space occur, according to the former authority, 106 mountain ranges, which are crossed; according to the latter, 104. The Káji's paper gives us the further information, that 150 lakes and tanks occur in the route; 652 rivers,† crossed by 607 bridges and 23 ferries; and lastly, 100 forts.

It would be very desirable in dividing the whole space into the political and natural limits of the several countries traversed, to make the Chountra's and Káji's papers coincide. But I have attempted this in vain, owing to the different names cited in the two papers and the different methods of citation. In regard to political limits, they concur sufficiently, but not in regard to natural limits. I therefore give the former according to both papers; the latter according to the Chountra's

* I have heard that the whole road is measured and marked by the Chinese, and if so, the Népálese could never be much out, the only thing required of them being the conversion of Chinese li into kós.

† Say rather rivers and river-crossings, for the same mountain-locked stream is here and there crossed twenty or thirty times in a very moderate distance. When I pointed out this at Káthmándú, I got the explanation, and was referred to the crossings of the Ráputi River between Hitounda and Bhimphédy on the road to Káthmándú from the plains of India for a sample.

only, it being quite clear on that head. I annex the langúrs or mountain ranges to both statements.

	Political limits according to		*Mountain ranges according to*		
	Chountra.	*Káji.*	*Chountra.*	*Káji.*	
I. Népál (from Káthmándú to Khása)	29	34½	6	5	
II. Tibet (from Khása to iron bridge of Tachindo)	636	649½	63	71	
III. China (Tachindo iron bridge to Pekin)	585	584½	35	30	
Kós	1250	1268½	104	106	langúrs.

REMARKS.

I.—From Káthmándú to Khása there is a difference of 5½ kós, obviously caused by the Káji's detour *viâ* Sankhu, instead of keeping the direct road as the Chountra did.

II.—From Khása to the iron bridge of Tachindo, the difference is 13½ kós. It is pretty clearly caused, partly by a small detour as before, and partly by a slightly different use of terms. In the Chountra's paper the specification in the body of the document is "on this side of Tachindo;" in the remarks appended to it "beyond Tachindo"; whereas the Káji's paper specifies Tachindo itself.

III.—From the iron bridge of Tachindo to Pekin, the difference is only half a kós, which is not worth mentioning.

Natural limits from the Chountra's paper.

	Kós.	*Mountain ridges.*
1. Cis-Himálayan region (Káthmándú to Bhaírav langúr)	50	7
2. Trans-Himálayan region (Bhaírav langúr to four kós beyond Chinchi Shan, where the *great* mountains cease)	635	65
3. Chinchi Shan to Pouchin (where *all* mountains cease)	212	30
4. Plains of China (Pouchin to Pekin)	353	2
	1,250	104

To these distributions I subjoin, though it be a repetition, the excellent concluding remarks of the Chountra's paper:—

"Thus there are 104 langúrs (or mountain passes) between Káthmándú and Pekin, and of these 102 occur in the non-carriageable part of the way, or the first 897 kós; and the last 2 langúrs only, in the remaining 553 kós, or the carriageable part. The last-named part of the way may be said to be wholly through plains, for, of the two hills occurring, only one is at all noticeable, and both are traversed in carriages. From Káthmándú to the boundary bridge beyond Tachindo (China frontier) is 665 kós, and thence to Cinchi Shan is 20 kós. Throughout these 685 kós from Káthmándú, mountains covered (perpetually?) with snow occur. In the remaining 565 kós, no snowy mountains occur."

In the way of provincial boundaries we have the following. From Gnaksa, the 37th stage of the Káji's paper, to Sangwa, the 51st stage of the same paper, is the province of U, which contains the metropolis of Tibet or Lhása. At Sangwa, or in full Kwombo-gyamda-Sangwa, commences the Tibetan province of Khám, which extends to Tachindo or Tazhi-deu, which is the common frontier of China and Tibet. It occurs at the 104th stage of the Káji's paper. The native name of Tibet is Pót vel Bód. The Sanskrit name is Bhót. This is Tibet Proper or the country between the Himálaya and the Nyénchhen-thánglá, which latter name means (and the meaning is worth quoting for its significance) pass of (to and from) the plains of the Great Nyen or Ovis Ammon, or rather, Great Ammon pass of the plains. That portion of Tibet which lies North of the Nyénchhen-thánglá (as far as the Kwanleun) is denominated by the Tibetans—the Western half, Horyeul, and the Eastern half, Sokyeul, after the Hór and Sók tribes respectively. The great lake Namtso demarks Northern Tibet in the same way that the great lake Yamdotso denotes Southern.

A word more about the Bhaírav langúr, which is equivalent to Mount Everest, as recently explained to the Society. The Chountra's paper makes it 50 kós from Káthmándú; the Káji's, 52½ kós. But to obtain the latter result, you must not blindly follow the entry in the itinerary, but remember that his "huge snow mass"* covers a large space of

* This great mass is visible alike from the confines of Népál proper (the valley) and from those of Sikim and all the more unmistakeably, because it has no competitor

the road, which must be understood as *commencing* soon after leaving the 14th stage or Thólung and not after leaving the 15th stage or Tíngri Langkót.

The documents now submitted themselves suffice to prove the meaning of langúr, since they show it to be equivalent to the lá of Tibetan and the Shán of Chinese; consequently also (as we know from other sources) to the Turkic tagh and the Mongolic úlá. It may therefore be rendered "mountain" as well as "mountain pass," and this is the reason, perhaps, why the Népálese often do not discriminate between the name of the pass and of the peak of Bhaírava, but blend them both under the name of Bhaírav langúr, which is equivalent to the Gnálhám or Nyánam thánglá of the Tibetans. Colonel Waugh therefore may be assured that his Mount Everest is far from lacking native names, and, I will add, that I would venture in *any* case of a signal natural object occurring in Népál to furnish the Colonel with its true native name, (nay, several, for the country is very polyglottic,) upon his furnishing me with the distance and bearings of that object, although neither I nor any European had gone near it.* For the rest, I cannot withhold my congratulations upon this second splendid result of Colonel W.'s labours, though, alack! it would seem fatal to my pet theory of sub-Himálayan water-sheds—a term carefully to be discriminated from *the Himálayan* water-shed to which I now purpose briefly to advert.

Since I presented to the Society in 1849 my paper on the Physical Geography of the Himálaya, a good deal of new information has been published, mixed with the inevitable quantum of speculation, touching the true character of that chain, and the true position of its water-shed, with their inseparable concomitants, the general elevation and surface character of the plateau of Tibet.

---

for notice in the whole intervening space. It is precisely half way between Gosain-thán which overlooks Népál Proper and Kangchán which overlooks Sikim.

* It is obvious to remark, that no European has ever approached Dhavalagiri, which yet lacks not a native name known to Europeans, and in fact I myself have been twice as near to Dévadhúnga vel Bhaírav thán, vel Bhaírav langúr, vel Gnálhám thánglá, as any European ever was to Dhavalagiri. The Bhótias often call the Bhaírav langúr, Thánglá or "pass of the plain," *viz.* of Tíngri, omitting the more specific designation* Gnálhám, which also might alone designate the object—nay, which is *the* name of the snowy mass as opposed to the pass over it and the plain beyond it.

* Potius Nyánam.

After an attentive perusal of these interesting speculations, I must however confess that I retain my priorly expressed opinion, that the great points in question are inextricably involved with, and consequently can never be settled independently of, the larger question of the true physical features of the whole of the Bám-i-dúnya of Asiatics and Asie Centrale of Humboldt.

It *may be* that the Himálaya is not a chain at all, but an exemplification of the truth of Elie de Beaumont's theory, that so-called mountain chains are only parallel dispositions of a series of geological nœuds, which, if laid side by side, constitute the semblance of a chain of latitude, and if laid one over the other, constitute the semblance of a chain of longitude or a meridional range.

It *may be* that the Himálaya is not a latitudinal but a meridional chain, and that the geological back-bone of the whole Continent of Asia does not run parallel to the greatest development of that continent or East and West, but transversely to that development or North and South, and that the Khin gan úla is an indication of the Northern extremity of this back-bone, the Gángrí or water-shed of the Indus and Bráhmapútra an indication of its Southern extremity.

It *may be* that the question of the water-shed is not to be regarded with reference to the adjacent countries only, but, as Guyot and others affirm, with reference to the whole Eastern half of the Continent of Asia; and that the Southern part of Tibet, inclusive of the Himálaya, is to be regarded as shedding the waters of Eastern Asia from the Arctic to the Indian Ocean. Such things, or some one of them, I repeat, *may be*, and one of the theories just enumerated *may* involve the true solution of questions for some time past investigated and debated on the frontier of India, though without any sufficiently distinct reference to those theories, prior though they all be in date. But the mere statement of them suffices, I should say, to show that they will not find their solution on that frontier, but only when the whole Bám-i-dúnya (dome of the world, a fine orientalism) has become accessible to science.

In the meanwhile, without seeking to deny that many facts* seem to indicate that the axial line of the Himálaya lies beyond the ghát line, it is obvious to remark that this assumed line is still parallel to the ghát line, though beyond it, and consequently *cannot be reconciled* with an

* Per contra, the numerous determinations of the height of the ghâts at far distant points seem to warrant our assuming 17,000 feet for the mean elevation of the ghát line; and it

essentially meridional axis, such as the Gángrí range presents. And, upon the whole, and with reference to organic phœnomena especially, the ghát line still presents itself to me as the best divisor of the Indian and Trans-Indian regions and climates, though I am not unaware that Bráhmanic geography has, from remote times, carried the Indian frontier up to Mansaróvar and Rávanhrád, to the Brahmapútra and Indus line in Tibet. And, again, though I do not, nor ever did, doubt that Tibet is a very mountainous country, yet I conceive that there are good reasons for admitting the propriety of Humboldt's general designation for it. He calls it a plateau or elevated plain, and all those I have conversed with, who have passed from various parts of the Himálayan countries into those of Tibet, have expressed themselves in terms implying a strong distinction at least between the physiognomy of the former and the latter regions. I would add, that nothing can be juster or finer than Turner's original contrast of the two.

No one acquainted, as I have long been, with the native descriptions of Tibet,* *or* with the general and special delineations of the country by Danville, based entirely upon native materials, *or* with such enumerations of mountain ranges occurring between the Népálese and Chinese frontiers, as the accompanying documents contain, could for a moment question that mountains abound in Tibet. On the other hand, there are several reasons of a general nature, besides the specific allegations of the fact by the people, to prove that widespread plains also abound there. It may be worth while to enumerate these reasons. They are as follows :—

1*st*.—One language only prevails throughout all the provinces of Southern Tibet, that is to say, throughout Balti, Ladák, Nári, Utsáng and Khám, or,† in other words, from the Bolór nearly to the Yúnling, whilst in the same extent of country in the Himálaya very many languages are found.

---

may well be questioned if any line of equal height and extent exist North of that line. It is the closing of the *ghát*s that annually stops all access to Tibet, not any obstacle beyond them.

These facts are—1*st*. That several of the Himálayan rivers (beside the Satlúj, Indus and Bráhmapútra which cannot be so reckoned) have more or less of Trans-Himálayan courses as the Ganges, Karnáli, Salikrámi, old Gunduk of Hamilton, Arún, Tishta and Mónas;

2*nd*. That some of these, after flowing a good way East or West over the plateau of Tibet, are at length deflected Southwards, instead of passing North into the Erú, or other stream or lake of Tibet.

* Journal No. IV. for April 1832, Article I.

† Journal No. IV. for April 1832, Article I.

2nd.—The language of Tibet has express and familiar terms for plain and valley, which are respectively called tháng and lhúng in Tibetan, whereas the Himálayan tongues have no word at all for a plain, no distinct one for a valley.

3rd.—It is well known that there are very many lakes in Tibet, and several of them of great size—a fact which involves the existence of large level tracts also, as the contrary fact in the Himálaya involves (what is notorious) the absence of wide-spread levels.

4th.—The numerous names of places in Tibet which are compounded with the word tháng, a plain, as Chyan tháng in Nári, Pékhéu tháng in Tsang, Nar tháng in U, and Pa tháng in Khám, would alone suffice to prove that the general surface of Tibet is very different from that of the Himálaya.

5th.—The numerous names of places similarly compounded with the word lhúng, a valley, as Téshu lhúng, Lhása lhúng, Phemba lhúng, &c.

6th.—Tibet is the permanant habitat of wild animals of the true ox, deer, and antelope types—all creatures of the plain and not of the mountain, and none therefore found in the Himálaya.

7th.—Tibet is annually the seasonal resort of vast numbers of the wading and swimming tribes of birds, which pass from the plains of India to those of Tibet every spring, and stay in the latter till the setting in of winter, whilst the whole of these birds entirely avoid the Himálaya. "The storks know their appointed seasons in the heavens," and their skilfully disposed phalanxes periodically afford one of the finest sights we have. Kangchán is swept over as if it were a molehill!

There are few of the Tibetan plains more noticeable than that which occurs immediately on passing the Himálaya by the Bhaírav langúr or Nyánamla—few contrasts more palpable than that of the Cis and Trans-Himálayan regions at this well-known and central point; and when I lately requested Major Ramsay, the Resident in Népál, to get for me a confirmation or refutation of my opinion, he answered—"Dr. Hooker must be in error, when he says there are no extensive plains in Tibet, because Tíngri maidan (plain) for example is fully sixty miles in length and fifteen to twenty in breadth. Til bikram Thápa assures me that, in the recent war, he marched along that plain for several days and passed a lake three days in circumference, and which he estimated to be as large as the valley of Népál.* When asked if Tíngri maidan was any thing like the valley of Népál, he

* The valley of Népál is about sixteen miles in diameter or fifty in circuit.

said—'No! horsemen could not gallop about Népál. They would have to keep to the roads and pathways. But numerous regiments of cavalry could gallop at large over the plain of Tíngri.'"* In a like spirit the Tibetans themselves compare the vast province of Khám to a "field," and that of Utsáng to "four channels"†—both expressions plainly implying abundance of flat land; and the latter also indicating those ranges parallel to, and North of the Himálaya, which all native authorities attest the existence of in Tibet, not only in Nári, but also in Utsáng and Khám. The most remarkable of these parallel chains, and that which divides settled from nomadic, and North from South Tibet, is the Nyenchhén-thánglá, of which I spoke in my paper on the Hórsók ‡ and of which I am now enabled pretty confidently to assert that the Karakorum is merely the Western prolongation, but tending gradually towards the Kwánleún to the Westward. But these parallel ranges imply extensive level tracts between them, which is the meaning of the "four channels" of Utsáng, whilst the East and West direction of these ranges sustain Humboldt's conception of the direction of all the greater chains of Asie Centrale, or the Himálaya Kwánleún, Thián and Altaí, as also of that of the back-bone of the whole Asiatic continent, which he supposes to be a continuation Westward of the second of these four chains.

Upon the whole, I conceive, there can be no doubt that Tibet Proper, that is, Tibet South of the Nyénchhén thánglá range, is, as compared with the Himálaya, a level country. It may be very well defined by saying it comprises the basins of the Indus (cum Satlúj) and Bráhmapútra, or, if you please, of the Mapham, Pékhéu, and Yamdo Lakes.

In this limited sense of Tibet—which the native geographers divide into Western, Central, and Eastern Tibet, called by themselves Nári, Utsáng, and Khám, or, when they would be more precise, Balti, Máryul vel Ladák, Nári, Tsáng, U, and Khám—Gángrí is the water-shed of Tibet.

The region called Tso tso in Tibetan, or that of the lakes, Mapham and Lanag, equal to the Mansaróvar and Rávanhrád of Sanskrit geography, is situated around Gángrí, where the elevation of the plateau is 15,250 feet. From this region the fall of the plateau to the points where the

* Tingri is the name of the town. The district is called Pékhéu or Pékhéu tháng, and the lake Pékhéu tso. By referring to the itineraries, it will be seen that the plain of Pékhéu extends sixty-eight miles in the line of the route, and is succeeded by a still larger plain reaching to Digarchi from Tasyachola (see Chountra's route.)

† Journal at *supra cit.*

‡ Journal No. II. of 1853.

rivers (Indus and Bráhmapútra, or Singkhú-báb and Erú) quit the plateau, is great, as we sufficiently know from the productions of Balti and of Khám at and around those points. In Lower Balti snow never falls; there are two crops of grain each year, and many excellent fruits, as we learn from native writers;* whilst my own information, received *vivâ voce* from natives of those parts, assures me that the country towards the gorge of the Erú or Bráhmapútra is, like Balti, free of snow and yields two crops a year; that rice is produced and silk and cotton; and that these last articles form the ordinary materials of the people's dress. These points cannot therefore exceed four to five thousand feet in elevation, which gives a fall of above ten thousand feet from the water-shed, both ways.

I will conclude these hurried remarks, suggested by the ambassadorial routes from Káthmándú to Pekin, now submitted to the Society, with a statement, which I think the Society will perceive the high interest of, with reference to those recent ethnological researches, the whole tendency of which is more and more completely to identify the Turanians of India and Indo-China with those of the Trans-Himálayan countries.

It is this, Erút sángpo is the name of *the* river of Tibet: Erawádi, that of *the* river of Western Indo-China or Ava: Erú vel Arú, that of *a* river in the Tamil and Telugu languages. Now, when we remember that Tsángbo is a mere local appendage to the Tibetan word,† and Wádi vel Váti a mere Prakritic appendage to the Burmese word; and further, that the Turanians of Tibet, the Himálaya, and Indo-China are still constantly wont to denominate their chief river by the general term for river in their respective languages (teste Meinám, Líkhu, &c.), we shall hardly be disposed to hesitate in admitting that the Northmen, as they moved Southwards into the tropical swamps of India and Indo-China, clung to, and perpetuated, even amid various changes of language,‡ that

---

* Journal for April 1832.

† Tsángpo, of or belonging to Tsáng, the province of which Digarchi is the capital, and by which place the river (Erú) flows. Even the prefixing of a Y (Yéru—Yáru) is equally Tibetan (in speech) and Dravirian! Turner's is the first and correctest writing of the word, Erú-chámbu to wit, for Chámbu is the soft spoken sound of Tsángpo. (For erú read èru passim).

‡ The word for river in Decoros's Dictionary is certainly erroneous, derived from a misapprehension of the attached descriptive epithet of the great river of Tibet. The common word for river is chú=water. But I am assured that a *great* river is as frequently called Erú, Arú, or with the prefix Yéru, Yáru, as in India a great river is called Ganga.

name of the river of their Northern home (*viz. the* river, Kat' héxokín) with which was associated in their minds the memory of their father-land.

"By the waters of Babylon they sat down and wept."

P. S.—Before I went to England in 1853, I had been so fortunate as to gain access to some Gyárungs and Tákpas or inhabitants of Sífán and of the South-Eastern confines of Tibet. In my paper on the Hórsók I gave the substance of their information about Sífán. I will here add a few scattered particulars about the country lying above Asám, and the rather, because from the date of my return to India up to this hour, I have never again been able to get access to these people. The Tibetans and Sífánese are wholly unacquainted with the terms Daphla, Abor, Bor, Aka, Miri, Mishmi, Khamti, by which we denominate the tribes lying East of Bhútán. They recognise Cháng vel Sáng (Changlo of Robinson) as the name of a Bhútánese tribe or rather profession. They say that above Palyeul or Népál (Easternmost part—alone known to my informants) is Tíngri: above Deunjong or Sikim is Trinsam (the Dingcham of Hooker and Damsen of myself): above Lhó or Bhútán is Nyéro: above Towáng or Takyeul is Chóna or Jháng chóna: above Lhókhapta is Kwombo: above Chárung is Chozogon. These are said to be the respective Cis and Trans-Himálayan districts occurring from the position of Kúti in Népál Eastwards to beyond that of Saddia in Asám. It is added that the River Erú vel Yáru (Bráhmapútra) passes, from Kwombo into Lhókhapta, beneath the great snowy mountain called Kwombochári, and that a geat *mela* or mart is held there every twelve years. Lhókhapta, or Lhó of the cut lips, is so called to distinguish it from Lhó Proper, because the people have the habit of making a permanent cleft in their lip.

Tsáng province is said to be bounded on the South by the Ghúngra ridge, on the West by Mount Ghúndalá, on the North and East by the Kámbalá range; the province of U to be bounded East by Sangwagyámda, West by the River Tamchokhamba, South by the Kámbalá range, and North by the Nyénchhen-thánglá. Beyond the last-named great snowy range is situated the immense lake of Nám tsó, which is said to bear the same relation to Northern Tibet that the Yámdo* tso (Palte or

* I have elsewhere corrected the prevalent mistake about the shape of the Yámdo. It is very long and narrow.

Yárbrokyú) lake does to Southern. The former is the Terkiri and Tengri núr* of our maps, as to which maps we have the following further identifications:—Ghámda = Gyámda. Batang = Páthang. Rywadzé = Rewáché. Lári = Lhá ríngo. Kiáng, added to great rivers, = Gyárung. River Takin = Gyamo gnúlchu, and River Yang-tse = Nyá chú. Pampòu of Huc = Phemba: river and valley both so called. Galdeso River = Galden, and is the East boundary of Phemba and Lhása valleys, as the Tolong River is their Western boundary.

Abstract of Diary of Route from Káthmándú to Pekin, as taken during the Embassy of Chountra Páúskker Sáh, showing the number and position of the mountains passed.

Position of the mountain passes with the names of some of them.	No. of passes (called *langúrs.*)	Distance in kós.
From Káthmándú to Dévapúr, ...	One	Six.
Dévapúr to Bhót Sípa, ...	One	Four.
Bhót Sípa to Choútára, ...	One	Three.
Choútára to Bísambhara, ...	One	Six.
Bísambhara to Lísti, ...	One	Three.
Lísti to Khása,†	One	Seven.
Beyond Kúti, called Bhaírava langúr,‡	One	Twenty-one.
Beyond Shékar jéung, called Tásyachóla,§...	One	Thirty-four.
Within the Digarchá limits, ...	One	Thirty-seven.
Beyond Digarchá limits, ...	One	Ten.
On this side of Lake Khádupainti, ...	One	Thirty-nine.
Beyond Kapilapainti, ...	One	Thirteen.
Beyond Lhása circuit, ...	One	Sixty-six.
Beyond Chhanjugyámda of Khám, ...	One	Twenty-nine.
Beyond Acharjéung, ...	One	Eleven.
At Chhésu Khám, ...	One	Seven.

* Núr is Turkic for lake as tsó is Tibetan. Tengri núr, or celestial lake of the former tongue, is an exact translation of Nám tsó of the latter. The general prevalence of Turkic words in the geography of Northern Tibet more especially sufficiently evinces the presence of that widespread tribe in Tibet.

† Boundary of Népál and Tibet.

‡ Mount Everest of Waugh.

§ Tásya chólá = Thóká of the Káji's paper?

Position of the mountain passes with the names of some of them.	No. of passes (called *lan-gúrs.*)	Distance in kós.
At Namgye-kúng,	One	Thirty-six.
At Tángtaságng,...	One	Six.
At Láché,	One	Twelve.
At a nameless spot,	One	Three.
At a nameless spot,	One	One.
At a nameless spot,	One	Four.
At a nameless spot,	One	Four.
On this side of Lhóju,	One	Sixteen.
At Sáyansámócha,	One	Eight.
At a nameless spot,	One	One.
At a nameless spot,	One	Two.
At a nameless spot,	One	Three.
At a nameless spot,	One	Four.
At a nameless spot,	One	Two.
At a nameless spot,	One	Two.
At a nameless spot,	One	Two.
At a nameless spot,	One	One.
On this side of Chhámdo,	One	Fifteen.
At Páng-do,	One	Twenty-two.
At Hyáphélá,	One	Five.
At Thúmélá,	One	Three.
At a nameless spot,	One	Nine.
At a nameless spot,	One	Nine.
At a nameless spot,	One	Fourteen.
At a nameless spot,	One	Three.
At Néwá,	One	Seven.
Beyond Lángurikhúdé,	One	Four.
At a nameless spot,	One	One.
At a nameless spot,	One	Two.
At Kólóságng,	One	Twelve.
At Phúla,	One	Ten.
At Gólá,	One	Four.
At Phúnzadé,	One	Nine.
At a nameless spot,	One	Two.

Position of the mountain passes with the names of some of them.	No. of passes (called *lan-gúrs.*)	Distance in kós.
On this side of Páthán, ...	One	Seven.
At Tásó, ...	One	Nine.
At Sámbáthúm, ...	One	Eleven.
At a nameless spot, ...	One	Six.
At a nameless spot, ...	One	Two.
At a nameless spot, ...	One	Three.
At Lámáyá, ...	One	One.
At a nameless spot, ...	One	Two.
At a nameless spot, ...	One	Three.
At a nameless spot, ...	One	One.
Beyond Litháng, ...	One	Ten.
At a nameless spot, ...	One	One.
At a nameless spot, ...	One	Seven.
At a nameless spot, ...	One	Two.
At a nameless spot, ...	One	Two.
At a nameless spot, ...	One	Seven.
At a nameless spot, ...	One	Two.
At Góló, ...	One	Nineteen.
On this side of Táchindó* or Tazhideu or Tazedo, ...	One	Thirteen.
At the military post of Khwálechín, ...	One	Twenty-eight.
On this side of Chhinchisyán (Sháin or Syán = mountain in Chinese,)	One	Fifteen.
At a nameless spot, ...	One	Four.
Thus far the mountain ridges passed are generally large. Henceforward they are small.		
At a nameless spot, ...	One	Three.
On this side of Yáto, ...	One	Fourteen.
On this side of Paitán, ...	One	Ten.
Beyond Thinda phú and Kháto, ...	One	Thirty-five.
On this side of Lochángsyán, ...	One	Two.

* The iron bridge beyond Táchindó is the boundary of Tibet and China. See Diary of a journey from Káthmándú to Táchindó printed in our Researches.

Position of the mountain-passes with the names of some of them.	No. of passes (called *lan-gûrs*).	Distance in kós.
On this side of Mingtou,	One	Seven.
At a nameless spot	One	Four.
At a nameless spot,	One	Three.
On this side of Chatoú,	One	Two.
On this side of Ulingnái,	One	Ten.
At a nameless spot,	One	Six.
On this side of Chantoú,	One	Three.
At a nameless spot,	One	Two.
At a nameless spot,	One	One.
On this side of Gamsú,	One	Three.
At a nameless spot,	One	Six.
On this side of Kwángsyán,	One	Three.
Beyond Kwángsyán,	One	Six.
On this side of Saichháng,	One	Four.
At Saichháng,	One	Two.
Beyond Saichháng,	One	Five.
At a nameless spot,	One	Three.
At a nameless spot,	One	Two.
On this side of Níchhángtoú,	One	Seven.
On this side of Tángákú,	One	Six.
Beyond Mínsyán,	One	Three.
Beyond Poáthínsyán,	One	Sixteen.
Beyond Lúpasyán,	One	Nine.
On this side of Phúngsyán,	One	Twelve.
On this side of Poúchingsyán,	One	Nineteen.
Not carriageable thus far. Henceforward carriages may be used.*		
At Chhálúng,	One	Caret.
At Sínghásyán,	One	Caret.
[Distance of both, as cited below,	...	353]
Langúrs,	104	1,250 kós.

* This remark, as well as the prior one in the body of the paper, belongs to the original. The bracketed entry of distance is mine, taken from the remarks below of the original.

Thus there are 104 langúrs or mountain ridges and passes between Káthmándú and Pekin, and of these 102 occur in the non-carriageable part of the way or in the first 897 kós, and the last two only in the remaining 353 kós or the carriageable part. This latter may be said to be entirely through plains, for of the two hills occurring, only one is at all noticeable, and both are traversed in carriages. From Káthmándú to the iron boundary bridge beyond Táchindó (China frontier) is 665 kós; and thence to Chinchi Shán or Mount Chinchi is 20 kós. Throughout these limits, or 685 kós from Káthmándú, mountains covered with snow occur. In the remaining 565 no snowy mountains occur.

Horses are used for the first 894 [query 897] and carriages for the last 356 [query 353]. Total 1,250 kos.

Systematic Summary of the Route from Káthmándú to Pekin, as traversed by the Népálese Ambassador, to China, Káji Dalbhanjan Pándé, A. D. 1822-23, and set down by his Secretary at the close of each day's journey.

No. of stages.	Halting place.	Distance in kós.	Time in ghadis and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
1	Gourighát	One	1—5	None	One	Two	None	Two	None
2	Sánkhú	Three	9—0	None	None	Two	None	None	None
3	Devápúr	Four	15—0	One	None	Three	None	Three	None
4	Sípá	Three and a half	11—0	One	None	Two	None	None	None
5	Chóutárá	Four	10—0	One	None	One	None	One	None
6	Pairyá	Four	13—0	One	None	Three	None	Three	None
7	Thama gáou	Five	17—0	None	None	None	None	None	None
8	Lísti	Two and a half	13—0	One	None	Two	None	Four	None
9	Túguná	Two and a half	10—0	None	None	One	None	One	None
10	Khásá*	Five	19—0	None	None	Five	None	Four	None
11	Chósyáng	Five	21—0	None	None	Three	None	Seven	None
12	Kúti	Four	17—0	None	None	Three	None	Three	None
13	Thách'éling	Five	15—0	None	None	Three	None	Three	None
14	Thó-lúng	Four	12—0	None	None	Three	None	None	None
15	Tigri langkót	Ten	20—0	One Bhaírav langúr	None	Two	None	None	None
16	Tigri or Tingri	Three	9—0	None (or Thang lá)†	None	One	None	One	One
17	Mímo	Six	13—0	None	Two	One	None	None	None
18	Shékar jéung	Six	15—0	One (Khyumrila)	Two	Two	None	Two	One
19	Lólah	Three	8—0	One (Gyachila)	None	One	None	None	None
20	Chyáchópé or Gyáchópé	Four and a half	11—0	One (Thólá)‡	None	One	None	None	None

* Boundary of Népál and Tibet since 1792.

† Bhaírav langúr is the name in the Khas language. Thánglá in full Nyanam thánglá, in that of Tibet. These names of the mountain ridges crossing the route are not in the original, but obtained by me from other sources and therefore bracketed. This famous pass, the heights above which and constituting with the pass one immense snow mass, which mass is equivalent to the Mount Everest of Waugh, commences (see Chountra paper) 3 kós beyond Tholung, or 55 kós from Káthmándú, 50 by the Chountra's more direct route.

‡ Thólá = Chólá or Tasya chólá of Chountra's paper.

No. of stages.	Halting place.	Distance in kós.	Time in ghadis and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
21	Thâng bú	Nine	17—0	One (Dhângso* thóulá)	Two	Two	None	Two	One
22	Lalit jéung	Five	11—0	None	None	Two	None	None	One
23	Chyá táng	Four and a half	12—0	None	None	None	None	None	One
24	Phencholing	Five	12—30	None [snowy)	None	One	None	One	One
25	Tási gang	Four	9—0	None (Chhungla not	None	One	None	None	None
26	Girí	Five	11—30	One (Khyongla)	None	One	None	None	None
27	Káti gúmba	Nine	16—0	None	None	One	None	One	None
28	Digarcha† or Zhikatsé	Three	5—30	None	None	None	None	None	One
29	Péná	Eight and a half	17—0	One (Jikla)	None	One	None	One	One
30	Ták chwe	Seven	14—0	None	None	None	None	None	None
31	Gyáng chi or Gyang-tse	Five and a half	11—0	None	One	One	None	One	One
32	Kú-nashi or Geb zés	Seven	13—0	None	One	One	None	Two	One
33	Thúng toï or Ralung	Five and a half	11—0	None	None	Four	None	Three	None
34	Nícháng-u or dzara	Five	11—0	One (Chapla)§	None	Two	None	One	None
35	Nágakhú jéung or Nangache	Five‡ (Yamdó lake on right)	10—0	None	One	Two	None	Two	One
36	Pai khú jéung or Pédié	Six [Yáru)	11—0	None	One	One	None	One	One
37	Gná ksá or Khampa parchu	Six (cross the	12—0	One (Kambalá)	None	None	None	None	One
38	Chusum jéung	Six	12—30	None	None	Two	One	One	One
39	Gne táng	Nine	17—0	None	None	Three	None	One	Two
40	Lhása	Six	14—0	None	One	Three	None	Two	One
41	Tai-chhin	Six	14—0	None	None	One	One	None	One
42	Mito gúnga	Thirteen	24—0	One	None	Three	None	Two	One
43	Ringché láng	Five and a half	11—30	None	One	Three	None	Two	One
44	Usú cháng or Usir gyáng	Five	10—0	None	None	Four	None	Four	None
45	Toïta	Five	10—0	None	None	Five	One	Five	None
46	Nú gári or Nú mári	Nine	17—0	One (Gyámda thólá) ‖	Two	One	None	Seven	None
47	Sú súng tá	Nine	17—0	None	None	Six	None	Five	None
48	Chyáng táng	Six	11—0	None	None	Two	None	Two	None
49	Ling ta	Six	11—30	None	None	Five	None	Five	None
50	Syáng-tá	Five and a half	10—0	None	None	Three	None	Three	One

51	Sáng-wá¶	Five	11—0	One (Thónda lá)	Five	Two	None	Two	None
52	Wó-cha	Eight	15—0	None	Five	None	One	Five	One
53	Lá-thĭ	Five	11—0	One (Bendalá)	None	Two	None	One	One
54	Tú-túng-khá	Six	11—0	One	None	Four	None	Two	None
55	Túva-thúng	Seven	16—0	One (Chakla)	Two	Two	None	None	None
56	Chyá-kúng	Six and a half	13—0	None	None	Two	None	Three	None
57	Walá-tó	Eight	17—0	None	None	Four	None	Six	None
58	Gáwó	Five	12—0	One (Syár káng lá)	None	Three	None	Four	None
59	Láchi-chó	Five	11—0	None (Nup káng lá)	Two	None	None	None	None
60	Tó-tá	Eleven	19—0	One	One	Two	None	Four	None
61	Pyáng-pá	Seven	13—0	One	One	Seven	None	Four	None
62	Lá chá	Five and a half	11—0	One	One	Two	None	Three	None
63	Páli láng	Twelve	16—0	One (Serak lá)	None	One	None	One	None
64	Lócha pángwo	Thirteen	19—0	Two (Nak lá)	None	Three	None	One	One
65	Tha-tho	Seven	12—0	None	None	Two	None	Three	None
66	Lilibú-jéung	Nine	17—0	One (Gabu lá)	None	One	None	None	One
67	Chyai chhou	Nine	17—0	One (Gámu lá)	None	Two	None	Three	None
68	Máli	Five	11—0	Five	One	None	None	None	None
69	Wá khó	Four	9—0	One (Yutakh lá)	One	One	None	One	None
70	Gnángta tăï	Sixteen	24—0	Five	Four	Four	None	Two	None
71	Lá kúng	Five	9—0	None**	None	Two	None	Two	None
72	Là katá	Eight	13—0	One (Syánam cholá)	None	Two	None	Eight	None
73	Tháng dú or Cham-do	Eight	12—0	None	None	Three	None	Two	None
74	Mú phú or Mung bhu	Six	12—0	Two	One	One	None	Two	None
75	Pow tyáng	Six	11—0	Two	None	One	None	One	None

* This ridge and the three above it are all very small and none of them of course snowed. The first or Khyumri is situated between the towns of Shékar and Sákya.

† Zhí-khá-chhén of Newari, Capital of province of Tsáng = Zhí-ká-tsé of Tibetan and Digarcha of Khas.

‡ The Tsamding monastery is situated here.

§ The Sikim Raja's Vakil suggests Kháruld or Nyunzying Khangzan, a great snowy range.

‖ Gyamdu tholá and the seven next-named mountains are said to be vast masses of perpetual snow. True of Gyamdu tholá and Syarkangla and Nup Kangla (Kangla = snowy mountain or pass), but not of the three intervening lá. The pass of Gyamdatho is very fatal to travellers. Recent *viva voce* information.

¶ Sángwá is on the border of the provinces of U and Khám. From Gnaksa to Sángwá is the jurisdiction of Lhása. The full name of Sángwá is Kwombo-gyamda-sángwa.

** None of the above with the simple addition lá, instead of Kangla are snowy.

No. of stages.	Halting place.	Distance in kós.	Time in ghadis and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
76	Pá-kúng or Ba-gung	Nine	17—30	One	Two	None	None	None	None
77	Wáng khá	Five	11—0	None	None	One	None	None	None
78	Gnáng ti or Gam	Seven and a half	13—0	None	One	Two	None	Two	None
79	Táyá	Eight	21—0	One	None	One	None	Two	None
80	Ló cháng chúng	Six	12—0	None	None	Two	None	Two	None
81	Ang sá or Azú	Nine	16—0	Two	None	One	None	None	None
82	Sépáng kow or Néwa	Six	11—0	One	None	One	None	None	None
83	Lí sú or Risyú	Ten	17—0	Three	None	One	None	None	None
84	Mang khám or Cháng kha	Eleven	23—0	One	None	One	None	None	None
85	Kúsú	Eight	17—0	One	None	Two	None	Two	None
86	Mángali	Nine	18—0	Two	None	Two	None	None	None
87	Khanchi khá	Three	6—0	One	None	None	None	None	None
88	Túngpá lúng	Eight	15—0	None	None	Two	One	None	None
89	Pá tháng	Eight	16—0	One	None	Three	None	One	None
90	Pá púng	Three and a half	7—0	None	None	One	None	One	None
91	Tá só	Nine	18—30	One	Seven	Two	None	One	None
92	Tsáng-pá	Seven and a half	14—30	One	One	Three	None	Three	None
93	Láma yá	Twelve	23—30	Four	None	Nine	None	Eight / None *	None
94	Tháng-thúng	Ten	17—30	Two	Two	Four	None	Four	None
95	Lí than	Five	9—0	None	None	Two	None	Two	None
96	Khwongtakhá	Seven	11—0	One	None	One	None	One	None
97	Kúmó-li	Twelve	21—0	Three	None	Three	One	One	None
98	Mákai túng	Nine	17—0	Two	None	Three	None	One	None
99	Khó khou	Four	8—0	None	None	Three	One	Six	None
100	Wó lésí	Nine and a half	16—30	None	None	Four	None	Eight	None
101	Tángwá li	Seven	15—0	Two	None	Two	None	One	None
102	Anyáng yá	Five	10—0	None	None	Three	None	Two	None
103	Chéchain-to	Nine	20—0	One	None	Four	None	Four	None
104	Táchindó or Tázi-do†	Four	7—30	None	None	Two	None	Five	None
105	Thou-tháng-sung	Five and a half	10—0	None	None	Three	None	Four	None

106	Luting chúng	Eight	15—30	None	None	Two	None	Two	None
107	Phí syáng	Ten	19—0	None	None	Three	None	Four	None
108	Ní thyáng	Seven	17—0	One	None	Seven	None	Nine	None
109	Chhyà chhú-syáng	Eight	18—0	One	None	Two	None	Three	None
110	Pai-phou	Seven	17—0	One	None	Six	Six	Ten	None
111	Lúch'yáng syáng	Four and a half	7—0	None	None	Three	None	Four	None
112	Yá-tou	Ten	21—0	One	None	Five	One	Nine	One
113	Pai-táná	Nine	22—0	One	One	Five	One	Eight	None
114	Chi-tou	Eight	18—0	None	None	Seven	One	Six	One
115	Syáng chang-shen	Eight	17—30	None	None	Twelve	One	Eleven	None
116	Chhin-púl	Nine	28—0	None	None	Thirty-nine‡ (crossings)	Three	Sixteen	One
117	Sídhu syá	Five	10—0	None	One	Fourteen	None	Fourteen	None
118	Tayáng	Ten	19—0	None	None	Forty-seven	None	Forty-seven	Two
119	Lyóchang-syáng	Five	9—0	One	None	Nine	None	Nine	One
120	Myáng tou	Seven	15—0	None	Two	Six	None	Six	One
121	Chathúng syáng	Twelve	17—0	Two	Two	Fourteen	One	Three	One
122	U-liáng-i	Eight	16—0	One	None	Two	None	Two	None
123	Chyá táng	Nine	17—0	Two	None	Four	None	Four	One
124	Tású sú	Eleven	23—0	Two	One	Six	None	Seven	None
125	Kwá yá syáng	Ten	21—0	One	One	Three	One	Two	Two
126	Syásyú-yan-i	Twelve	28—0	Two	None	One	None	Two	One
127	Khwáng pá-i	Six	12—0	Two	None	Three	None	One	None
128	Nichi-tou	Five	10—0	Two	None	One	None	None	One
129	Tá gnái	Nine	16—30	One	None	Three	None	None	None
130	Myá syáng	Nine	16—30	None	None	Three	None	One	One
131	Páú tyáng	Eight	12—0	None	None	Four	None	One	None
132	*Mátá* wei	Ten	18—0	One	None	Three	None	Two	None

* Figure for eight perhaps a cypher.

† Boundary of Tibet and China Proper. See Diary of a Cashmerian journeying on the route thus far in our Researches. Khám extends from Sángwá or 51st stage to this point.

‡ These and the next two noted are crossings of one mountain-locked river, not separate rivers. The fourteen of stage 121 is another instance of the same kind.

P

No. of Stages.	Halting place.	Distance in kós.	Time in ghadis and pals.	Mountain ridges or ranges crossed.	Lakes and tanks.	Rivers or river-crossings.	Boat ferries.	Bridges.	Forts.
133	Tályó-pá	Nine	16—0	Three	None	Six	None	Seven	One
134	Lángsyáng	Nine	15—0	One	None	Seven	None	Seven	None
135	Phrasyáng	Nine	16—0	One	None	Seven	None	Seven	One
136	Khwá nyou-phú	Eleven	20—0	None	None	Six	None	Four	None
137	Pau ching syáng	Ten	18—0	Two	None	Nine	None	Thirteen	One
138	Phráng-syang-phra	Nine	17—0	None	Two	Four	None	Three	One
139	Chhi syáng syan	Six	10—0	None	One	Three	None	Three	One
140	U kúm syáng	Twelve	21—0	None	Four	Four	None	Three	Two
141	Syángphrángsyáng	Nine	15—0	None	Four	One	None	One	Two
142	Sing-há-phú	Ten	19—0	None	Two	Two	None	Two	Two
143	Lét-náng-shán	Six	13—0	None	Two	Four	None	Four	One
144	Pai-lán-syan	Eight	19—0	None	Two	Four	None	Three	One
145	Khwáng myú	Twelve	25—0	None	Eleven	Fifteen	None	Fourteen	Three
146	Pháng thou ten	Ten	23—0	None	Two	Five	None	Two	Two
147	Lyangpyáng-syán	Ten	23—0	None	None	Two	None	Two	Four
148	Sá-tou	Six	11—0	None	One	Five	None	Two	Two
149	I'-páng-syí	Seven	14—0	None	None	Three	None	Three	Three
150	Myá-thung-syang	Seven	13—0	One	None	Seven	None	Six	One
151	Syáng-lyáng-syáng	Nine	20—0	None	One	Fourteen	None	Twenty-two	One
152	Khó lyáng syang	Seven	13—0	None	None	Seven	None	Seven	One
153	Múng syáng	Nine	20—0	None	Three	Two	One	One	One
154	Phai-chhen phú	Six	13—0	None	One	Four	None	Four	One
155	Yé khwá-i	Seven	13—0	None	None	Six	None	Six	One
156	Khwó-khou-chang-syáng	Ten	21—0	None	Two	Five	None	Four	Two
157	Wei-khai-phú	Twelve	18—0	None	Twenty-two	Four	None	Four	Two
158	Chhi syáng	Six	12—0	None	Four	Five	None	Four	Three
159	I'ka-i	Six	12—0	None	Two	Six	None	Five	One
160	Tá-tai-phú	Seven	3—0	None	Two	Seven	None	Six	Two
161	Sa-tou	Seven	13—0	None	None	Three	None	Three	One

162	Kháng-táng-syáng	Seven	13—0	None	None	Six	None	Six	One
163	Súng-tou-phú	Twelve	12—0	None	One	Seven	None	Seven	Two
164	Lói chhi-syáng	Six	11—0	None	None	Three	None	Three	One
165	Pai-syáng-syáng	Six	12—0	None	None	Two	None	Two	One
166	Twá-tou	Six	11—0	None	One	Four	None	Four	One
167	Lou thyáng-syáng	Four and a half	7—30	None	Two	Three	None	Three	One
168	Dyang-dyang-phú	Six and a half	13—0	None	One	Three	None	Three	One
169	Shito-syáng	Nine	18—0	None	None	Three	None	Three	One
170	Chhipú syáng	Nine	20—0	None	Two	Two	None	Two	One
171	Phá khú-syáng	Seven	16—0	None	Two	Two	None	Two	One
172	Pou tyán phú	One	11—0	None	One	Three	None	Three	One
173	Pai-khwó	Eleven	20—0	None	Six	Eight	None	Eight	None
174	Tá-tou	Eight	16—0	None	Seven	Six	None	Six	One
175	Lóng syán	Eight and a half	18—0	None	None	Five	None	Five	Two
176	Pai-chin or (Pekin)	Seven	16—0	None	None	Five	None	Six	Three
176	176	1,267 (1,268½)	2,576	102 (106)	150	652	23	607	100

(True translation from Khas)

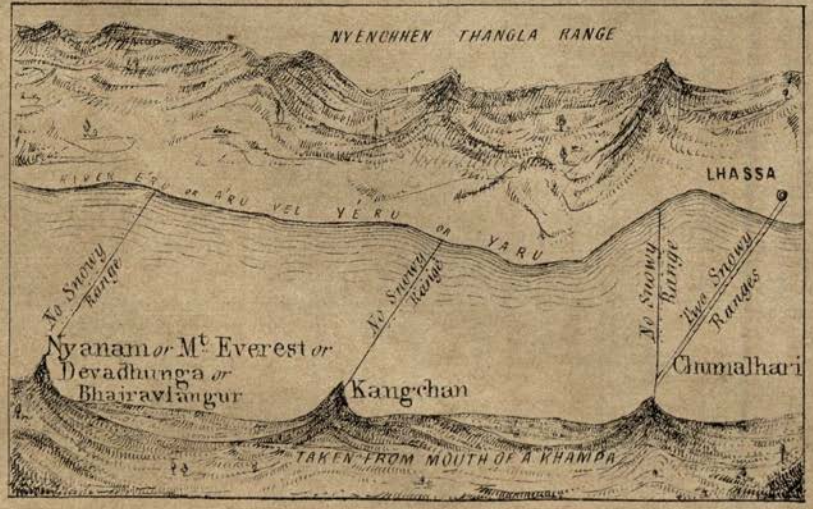
(Signed) B. H. HODGSON.

REMARKS.—The above paper, like that which accompanies it, is deserving of implicit reliance, from the circumstances under which it was prepared and transcribed for me. The kós, according to which the computation of distance is made throughout, is that of Népál, equal to 2⅓ miles; and the time in ghadis and pals is the same according to which 60 pals make a ghadi and 1½ ghadis an hour. The embassy set on 7th of Asár (June) and arrived at Pekin on 12th of Mágh (January), halting forty-seven days, which are included.

In the fifth column of the original, the names of the passes, (langúr in Khas and lá in Tibetan) are not given. I have, however, set down in brackets such as I was enabled to procure before I left Népál.

Darjeeling, 15th September 1856.

B. H. HODGSON.


NYENCHHEN THANGLA RANGE
LHASSA
RIVER
YARU
No Snowy Range
No Snowy Range
No Snowy Range
Two Snowy Ranges
Nyanam or Mt Everest or Devadhunga or Bhairavlangur
Kang-chan
Chumalhari
TAKEN FROM MOUTH OF A KHAMPA

No. V.

Route

FROM

KATHMANDU, THE CAPITAL OF NEPAL,

TO

DARJEELING IN SIKIM,

INTERSPERSED WITH

REMARKS ON THE PEOPLE AND COUNTRY,

BY B. H. HODGSON, Esq.

1st Stage to Choukót, East, 7¼ kós.

Proceeding *viâ* Mángal, which is within a quarter of a mile of the city, we came to Nangsál, at the like distance from Mángal. Both are petty suburban Néwár villages. Thence to Deopátan, distance three-quarters of a kós, a large pakka* village inhabited by Néwárs. Thence to Thémi, one and a quarter kós. Thémi is a considerable pakka town of Néwárs, and is famous for its pottery. Thence to Bhátgáon, distant one kós. Bhátgáon is a large handsome Néwár town situated near the Eastern end of the valley of Népál, and is said to contain 12,000 houses. Its palace, temples and tanks are very striking structures. Thence to Sángá, two kós. This bridge-like place stands on a low ridge separating the great valley of Népál Proper† from the subordinate valley of Banépa. It is a small place, but the houses are all pakka, as usual with the Néwárs. Thence to Banépa, one kós. Banépa is a small pakka town inhabited by Néwárs, and situated in the vale of

---

* Pakka here means built of burnt bricks. This word and its correlative kachcha are most convenient terms, for which I know no English equivalents.

† The valley of Népál is about sixteen miles in either diameter, of shape between oval and lozenge, cultivated throughout, and yields two crops per annum, a spring one of wheat and an autumn one of rice. It is very densely peopled with a population of probably 350,000 souls' distributed in three principal and many subordinate towns, all of burnt brick and tiled roof, in the tent style of Architecture so prevalent in China. Equi-distant from snows and plains, elevation 4,500.

the same name. Thence to Khanarpú, one kós. It is a nice little Néwár village, situated near the point where the dales of Banépa and Panouti blend with each other. Thence to Choukót, a quarter kós, ascending a low ridge and quitting the level country thus far traversed, and all of which is highly cultivated, yielding autumn crops of rice and spring ones of wheat.

2nd Stage to Kálúpáni, East, 6 kós.

Ascend the large ridge of Batásia and come to the mountain village of Phúlbári, which is somewhat less than one kós from Kálápáni. Thence along the ridge two and a quarter kós to Syámpáti, another small village of Parbattias. Thence to Saláncho, one kós. Saláncho is a third small hill village, and it overlooks the glen of Káshi Khand on the left. Thence to Kánpúr, a Parbattia village, close to which is the halting place, at a tank called Kálápáni, distant from Míthya Kót one and a quarters kós.

3rd Stage to Jhángá-jhóli, South-East, 6½ kós.

This stage runs along the same ridge of Batásia. But it is here called Ténnál. Half a kós to the hill village of Bhoatia, and another half a kós to that of Gimti, both inhabited by Múrmis. Thence half a kós to Pokri, another similar village of Múrmis. Thence to Chap Khár, about three-quarters of a kós, a fourth Múrmi village. Thence to Gárchá, another hamlet of Múrmis, distant from thel ast rather less than two kós: a quarter kós more brings one to the descent into the Biási or vale of Dúmja, on the banks of the Rósi and Sún Cósi. The Biási is low, hot and malarious, but fertile in rice, triangular in shape, and about a mile in greatest width. The Bar, Pipal, Sémal and Khair trees* grow here, and large Dhanéses (Buceros Homrai) are seen eating the fruit of the Pipal. The Sún Cósi at Dúmja flows freely over a wide bed of sand, and is about forty yards broad and one foot deep. This river, if the Milanchi be regarded as its remotest feeder, arises from the Eastern side of Gosain-thán, the great snowy peak overlooking the valley of Népál, and is the first of the "seven Cósi" (sapt Cósi) of the Népálese. Others contend that the true Sún Cósi is that which arises at Kálingchok East

* The occurrence of the Indian figs, cotton-tree, and acacia, so far within the mountains, shows that the Biásis, wherever situated, have a tropical climate. See on.

of Kúti.* There are several upper feeders of the Sún Cósi, which form a delta of perhaps thirty kós either way, between Malanchi, Kálingchok, and Dallálghát, where the feeders are all united. From Dúmja, which lie sa little below Dállálghat, proceed along the right bank of the River Sún Cósi to Jhángá-jhóli, by the rugged glen of the river two kós, the road impeded by huge masses of rock lying half in the water.

4th Stage to Sitúlpáti, East, 4 kós.

Leaving the river on the left you ascend the ridge of Sidhak and travel along its side, far from the top, to the village of Dharma, inhabited by Múrmis. It is one and a half kós from Jhángá-jhóli. Thence half a kós to Jhámpar, a village of Múrmis. Thence descending again to the bed of the Sún Cósi you proceed along the right bank for one kós to Chanypúrphédi, or the base of the Chayanpúr range. Thence an assent of one kós to the top of Chayanpúr, where stands the Powa or small Dharamsála of Sitúlpáti, the halting place, and which is close to the village of Choupúr.

5th Stage to Liáng, East, 6 kós.

Two kós along the heights of Chayanpúr bring you to the confluence of the Támba Cósi and Sún Cósi, where the united rivers, of nearly equal size before their junction, are passed at Séliaghát, a little below the Sangam or junction. The Támba Cósi, or second Cósi of the Népálese, has its course at the base of Phallák, a Himálayan peak situated some ten kós perhaps East of the Kúti pass, which is on the great Eastern high road from Káthmándú to Lhása. From Séliaghát the road makes a rapid ascent of one kós to the high level or plateau of Gumounia, one kós along which conducts you to Bhalaiyo, which is only another name for the same plateau. From Bhalaiyo-dánra, one kós to Bétáini village, still along the plateau. Thence one kós along the same high level to the halting place or Liáng-liáng, which is a large village well inhabited chiefly by Néwárs. Some Parbattias also dwell there, and there is plenty of cultivation and water on the flat top of this low ridge, which is neither mountain nor plain.† The rice called Touli by the Néwárs grows well, and wheat and generally all the field and garden produce of the valley of Népál.

---

* See annexed Memorandum and Sketch Map.

† See note at stage the ninth.

6th Stage to Narkatia, South-East, 4½ kós.

One and a half kós along the plateau of Liáng-liáng, you come to Bhirpáni, having the Dápcha and Manthali glens on the left, by which there is another road, used chiefly in the cold season. Thence at half a kós you descend slightly to Wádi Khóla, a small hill stream, and passing it make the great ascent of Hiliapáni and reach Lámágáon after one kós of climbing. Close to the village of Lámágáon is another called Sálú, inhabited by Parbattias.* Thence one kós to the Likhú Khóla, a slight descent. Thence a small ascent to Bhálú-dánra or the Bear's Ridge, half a kós along, which brings you to the village of Nigália or Narkatia, the halting place. The Likhú Khóla is the third Cósi of the Népálese. It is a large unfordable river, which is crossed by a bridge, but is smaller than the Sún Cósi or Támba Cósi. It comes nearly due South from the snows at Kháli Múngali, and forms one of the seven chief feeders of the great Cósi.

7th Stage to Bájbisoúnia, East, 3 kós.

Still along the Bear's ridge a quarter kós to the small village of Láchia, and another half a kós to the village of Chúplú. Thence quit the ridge and by a slight descent reach Phédi Khóla, at one and a quarter kós. Phédi Khóla is a small feeder of the Molang. Pass the stream, and ascending slightly for one kós, reach the halting place, which is a village of good size, where plenty of provisions may be had.

8th Stage to Búngnám Kót, East, 4 kós.

Along the same low ridge to the village of Sailiáni, close to which you come successively to the villages of Chilounia and Pokhalia and Aisiálú, all within the compass of less than one kós. Beyond Aisiálú, one and a half kós, is a small pond, the water of which, though not rising from rock, never fails. Its name is Dhimilopáni, and on its left runs the ridge of Thária-dánra and Katonjia village; on its right, the Bhanda ridge and the village of Jaljalia. Beyond Dhimilopáni commence a descent of somewhat less than half a kós, leading to the Molang or Morang Khóla, before named. Cross the Khóla and ascend one kós to Búngnám Kót, a large village and residence of the rural authority, having the smaller village of Bari on its right.

* For tribes of Népál, see Journal for December 1847.

9th Stage to Chúrkhú, East, 6 kós.

After one kós of descent reach the Lipia Khóla, which stream you cross at once and ascend the Lipia-dánra or ridge, travelling along which you soon come to Okal-dhúnga, a village of Bráhmans and Khas. Thence to Jyá-miria, another village close by on the right. Thence going a kós you reach Charkhú-dánra, merely another name for the Lipia ridge. Descending slightly and advancing one kós you come to Rúmjátár, a celebrated and extensive pasture tract, where the Gúrung tribe feed large flocks of sheep (Ovis Barúal.)* Thence two and three-quarters of a kós of slight descent to Dhanswár, the head village of the rural arrondissement, where the Dwaria, or deputy of Ránkésar Khatri, who holds the village in private property, resides. Had the village belonged to the first, it would have been called, as the Dwária's abode, not Dhanswár, but Kót.

10th Stage to Háchika, East, 6 kós.

After half a kós of descent, we arrived at Thotnia Khóla, a hill torrent which joins the Dúd Cósi about three miles ahead. Proceeded down the rugged stony glen of the Thotnia to the junction, which is reached at Rasuá ghát. Thence down the right bank of the Dúd Cósi for two kós to Katahar Biási, where the river, which had thus far run through a narrow glen, incumbered with boulders, has a wider space on either bank, capable of cultivation, and yielding fine crops of wet rice, but hot and malarious. This sort of tract is what is called in the Parbatia language a Biási. Katahar Biási belongs to Bráhmans, who dwell on the heights above. The road leads down the Biási, which is above half a kós wide for more than one kós, and then ascends the ridge of Kúvindia for one kós to the halting place or Háchika, which is a village inhabited by Kiránts, whose country of Kiránt is bounded on the West by the Dúd Cósi, and begins on this route, where the Dhanswár estate ends. The Arún is the Eastern boundary of Kiránt. The Dúd Cósi is the fourth great feeder of the Mahá Cósi, which latter enters the plains as one river at Váráhá Kshétra above Náthpúr in Purneah. We have already passed

* The more general character of Társ is described in the sequel. This one must be very unusually lofty and cool, else neither Gúrungs nor their sheep could dwell in it. It is probably only a cold weather place of resort, otherwise it must be 5,000 to 6,000 feet high, like the plateau of Liáng, spoken of at Stage 5. Both are exceptional features of the country, which nevertheless, with all its precipitousness, has more numerous, divers and extensive level tracts than is commonly supposed.

three of these great tributaries or the Sún Cósi, the Támba Cósi, and the Likhú Cósi. The remaining ones are three, or the Arún Cósi, Barún Cósi, and Tamór Cósi.* Thus there are seven in all; and Eastern Népál, or the country between the great valley and Sikim, is called Sapt Cousika or region of the seven Cósis, from being watered by these seven great tributaries of the Mahá Cósi. Kiránt and Limbúán are sub-divisions of the Sapt Cousika, so called from the tribes respectively inhabiting them; the Kirántis dwelling from the Dúd Cósi to the Arún; and the Limbús from the Arún to the Tamór. The country between the great valley and the Dúd Cósi is not so especially designated after the tribes inhabiting it; but the Néwárs and Múrmis of Népál Proper are the chief races dwelling there. Of all these tribes the Néwárs are by much the most advanced in civilization. They have letters and literature, and are well skilled in the useful and fine arts. Their agriculture is unrivalled; their towns, temples and images of the gods are beautiful for materials and workmanship; and they are a steady, industrious people, equally skilled in handicrafts, commerce, and the culture of the earth. The rest of the highland tribes of people are fickle, lazy races, who have no letters or literature, no towns, no temples nor images of the gods, no commerce, no handicrafts. All dwell in small rude villages or hamlets. Some are fixed, others migratory, cultivators perpetually changing their abodes as soon as they have raised a crop or two amid the ashes of the burnt forest. And some, again, prefer the rearing of sheep to agriculture, with which latter they seldom meddle. Such are the Gúrungs, whose vast flocks of sheep constitute all their wealth. The Múrmis and Magars are fixed cultivators; the Kirántis and Limbús, for the most part, migratory ones; and the Lepchas of Sikim still more completely so. The more you go Eastward, the more the several tribes resemble the Bhótias of Tibet, whose religion and manners prevail greatly among all the tribes East of the valley of Népál, though most of them have a rude priesthood and religion of their own, independent of the Lámás.

11th Stage to Sólmá, South-East, 3 kós.

Leaving Háchika, which is itself lofty, you ascend for two kós through heavy forest, by a bad road, exceedingly steep, to the Kiránti village of

* See Memorandum at the end of the Itinerary and annexed Sketch.

Dórpá, which is situated just over the brow of the vast hill of Háchika, the opposite side of which however is far less steep. Going half a kós along the shoulder of the hill, you then descend for half a kós to the village of Sólmá, the halting place.

12th Stage to Lámákhú, East, 2½ kós.

An easy descent of one kós leads to Lapché Khóla, a small stream, which crossed, you ascend the ridge of Lámakhú *viâ* Gwálúng, a Kiránti village, situated near its base. Thence the acclivity of the hill is steep all the way to the halting place, which is about half way to the hill top, and one and a half kós from Gwálúng. Lámakhú is a Kiránti village like Gwálúng, but smaller.

13th Stage to Khíka-mácchá, East, 4 kós.

Descend half a kós to the Sapsú Khóla, a petty stream, which however the Kirántis esteem sacred. Cross it and commence ascending the great mountain Tyám Kyá. Climb for one kós by a bad road to the village of Kháwa, and another kós equally severe to Chákhéva-bhanjáng, or the ridge, and then make an easy descent of one and a half kós to Khika-mácchá, the halting place. It is a village of Kirántis, in which a mint for coining copper is established by the Durbar of Népál. The workmen are Bánrs (Bandyes) of the valley of Népál, of whom there may be fifty or sixty. There is also a Taksári or mint master, and a squad of twenty-five soldiers under a jemadar.

14th Stage to Jinikhésáng, East, 5 kós.

After a kós of tolerably easy travelling, you come to Júkya Khóla, a petty stream, which passed you arrive in half a mile at Pakri, a village situated at the base of the Khokan ridge. Thence slightly descending for half a kós reach Pikhúá Khóla. Cross it and ascend the hill of Bhaktáni for one kós and reach Múrkiahúlák, a post station of the Government close to the 66th* mile-stone of the great military road leading from Káthmándú nearly to the frontier. Thence a descent of one kós to the Khésáng Khóla, one of the innumerable small mountain streams. Cross the Khóla and ascend the ridge of Thaklia for half a kós to Bánskim and Powagaon, two small conjunct villages of Kirántis. Thence along the ridge of Khésáng for one and a quarter kós to

* The route gives 61. The difference of five kós is owing to the travellers making an occasional short cut, for they kept, generally, the great military highway.

Jinikhesáng, a large Kiránti village, the head of which is Balbhadra Rai, and whence there is a very fine view of the snows.

15th Stage to Jarai Tár, South-East, 5½ kós.

Descending slightly for one and a half kós reach Yákú village, and then descending more abruptly for one kós, come to the Ghongaria Khóla, a small stream. Cross it and proceed along the nearly level base of the Yákú ridge for two and a half kós to Jarai Tár, a large village inhabited by Kiránts, Khas and Bráhmans, and situated at the opening of an extensive and cultivated flat running along the right bank of the Arún River, and raised some thirty or forty cubits above the level of its bed. Such an elevated flat is called in the Khas tongue a Tár, whereas a low flat or one on the level of the river is termed a Biási. Every great river has here and there Társ or Biásis, or both.* Társ, from being raised, are usually too dry for rice, but some can be well irrigated from the adjacent mountain, and then they will produce rice as well as Biásis. If not constantly irrigable, wheat, barley, millets, pulse and cotton are grown in them. The elevation of Társ is too inconsiderable to exempt them from malaria, though they are usually rather more wholesome than the lower and often swampy Biásis. Jarai Tár is an extensive one, being one and a half kós wide, and, as is said, several miles long, following the River. The soil is red but fertile, and the whole of it is under cultivation. The village is large for the mountains, and has some fifty to sixty houses, some of which are pakka, as a caravansery, here called

* It is remarkable how universally this phœnomenon of high and low levels of the land, indicating change in the relative heights of the land and water, prevails wherever obvious sedimentary deposits are found in definite locations. Herbert and Hutton, in their Reports of the Geology of the Western sub-Himálayas, perpetually speak of the phœnomenon as occurring in the mountains, and, according to Herbert, also in the Dúns and even Bháver; and Darwin (Naturalist's Journal) constantly records it in the course of his long survey of South America from Rio Janeiro to the North point of Chili.

The same thing is very observable in the great valley of Népál, whose whole surface is almost equally divided into high and low levels, though the operating cause must here have been modified in its action, as indeed is perpetually the case in different localities. The high and low levels of Tár and Biási, I consider to represent the pristine and present beds of the rivers, whose constant erosion has during ages created this difference of level often amounting to 150 or 200 feet. The low level of the valley of Népál I consider to have been suddenly scooped out when the waters of the pristine lake (for such the valley was) escaped in one tremendous rush under the action of an earthquake, which rent the containing rock and let off the waters at once. (See accompanying Sketch.)

Dharamsála or Powa, and one or two more. The site of the village is higher than the rest of the Tár. The Pinus longifolia abounds in Jarai Tár, and Peacocks are very numerous. Also Jungle-fowl* and Káliches (Gallophasis melanoleucos).

16th Stage to Pákharibás, South-East, 2½ kós.

Proceeding half a kós you come to the ferry of the Arún, which is a large river rising in Bhót, passing the Himáchal above Hathia, and forming the main branch of the great Cósi. It is also the conterminal limit of Kiránt and Limbúán. It is passed at Liguaghát by boat, and is there very rapid and deep, and some thirty to forty yards wide. Thence down the left bank of the Arún for one kós to Mángmá, a village inhabited by Kirántis and Limbús, being on the common frontier of both tribes. Thence quitting the Arún you reach the Mángmá Khóla in a quarter kós, and crossing it proceed half a kós along the mountain side (manjh) to Ghórli Kharak, which is the name of a small village, and also of a celebrated iron mine, the workers of which dwell above the line of road. A vast quantity of fine iron is procured. This mine, like all others in Népál, is the property of the Government. Iron and copper abound in Népál. Most of the iron is consumed in the magazines for the army, or otherwise within the country, but a deal of the copper is exported and forms a good part of the pice currency of the plains on this side the Ganges. The Népálese are very military. Khas, Maghar, Gúrung, and even Bráhmans, except those of the priesthood, constantly wear side-arms of home manufacture; and the large army of the State is furnished with muskets, swords, and khúkris from native ore. Thus much iron is consumed,* so that none is exported, at least none in the unwrought state, possibly because from defective smelting the ore becomes hardened by the accession of fumes of charcoal, and is thus rendered unfit for those uses to which soft iron is applied. From Ghórli Kharak, an ascent of a quarter kós to Pakharibús, the halting place, which is a Gúrung village, large but scattered, according to the wont of that tribe.

---

* From these indications, which are altogether exceptional as regards the mountains, it may be confidently stated that Jarai Tár is not more than 1,500 feet above the sea.

17*th Stage to Dhankúta, South-East, 2½ kós.*

After a severe ascent of one and a half kós, a wide flat-topped mountain is gained, whence there is a fine view of the plains, and on the top of which is a small lake, very deep, and about half a kós in circumference. Its name is Hilial and the water is clear and sweet. Thence a steep descent of one kós brings you to Dhankúta, distant from Káthmándú seventy-eight standard* kós by the great military road, as recorded on the mile-stone at Dhankúta. Dhankúta is the largest and most important place in Eastern Népál, and the head-quarters of the civil and military administrator of all the country East of the Dúd Cósi† to the Sikim frontier, excepting only what is under the inferior and subordinate officer stationed at Ilám, who has a separate district bounded towards Dhankúta by the Tamór River. Bijaypúr, Chãyanpúr, Mánjh-Kiránt, and a great part of the Limbúán are subject to Dhankúta, where usually resides a Káji or Minister of the first rank, who likewise commands the troops stationed there. After defraying the local expenses, he remits annually nine lakhs of revenue to Káthmándú. Towards the plains the jurisdiction of Dhankúta extends over the old Bijaypúr principality, and towards the hills, over the country of the Kiránts and Limbús. But both the latter tribes are poor at once and impatient of control, so that the Népál Government is content with a lax general submission and a light revenue levied and paid through the Rais or native heads of those tribes. And this is the reason why only nine lakhs are remitted from Dhankúta to Káthmándú. The present Governor of Dhankúta is a colonel, and brother to the Premier Jang Bahadur Konwar. There is a cantonment, a powder manufactory, a parade ground at Dhankúta, where the Sri Jang regiment, five hundred strong, is now stationed. The place owes its origin to the Gorkáli dynasty, and is therefore recent; but it is growing fast into a town, the pakka houses being already numerous, and the tradesmen and craftsmen abundant, active and skilful. Provisions are plentiful and cheap, and the workers in Kánsa (mixed metal) are celebrated for the excellence of their commodities, many of which find sale so far off as Káthmándú. The

* The Itinerary gives seventy-one and a half kós. The difference has been explained in a prior note. The standard kós of Népál is equal to two and one-third English miles.

† The central administration extends to the Dúd Cósi. See Essay on the Laws and Legal Administration of Népál in the Transactions of the Society, Vol. XVII., and Journal of Royal Asiatic Society.

Kirántis and Limbús, who constituted the soldiery or militia of the former Bijaypúr state, pay to the Ghorka Government annually, in lieu of all other taxes and claims, seven and a half Rupees per house or family. The houses or families are large, so that each can cultivate a great extent of ground. But how much (or little) soever they may raise, each family is free on payment of the annual fixed assessment, which the Rais above noticed collect and deliver. The Rais also administer Police and Justice among their own people in all ordinary cases. Capital crimes are referred to the Governor of Dhankúta, who must have the Durbar's sanction for every sentence of death or confiscation. Dhankúta overlooks Bijaypúr, the old capital of the Eastern Makwáni or Bijaypúr principality, which stands on the skirts of the Tarai of Morang, but within the hills; and no part of the lowlands (Madhés) is subject to the Governor of Dhankúta. The Madhés is administered by Súbahs, of whom there are seven for the whole.*

18th Stage to Bháinsiátár, South-East, 6 kós.

A sharp descent of one kós brings you to the banks of the Tamór, which is a large river, though less than the Arún. It is never fordable, and is crossed in boats. It is very deep, rapid, but not clear, and about thirty cubits wide between the hot weather banks. This is the seventh and last of the great feeders of the Cósi, which it joins at Tirbéni, a holy place of pilgrimage, so called from its being the point of union of the three rivers, Tamór, Arún, and Sún Cósi.† The Tamór rises from the Western aspect of Káng-chang-júnga. We crossed the Tamór in a boat, and then proceeded half a kós down its left bank. Thence quitting the river, you skirt the base of the Mádi hill for one kós to the Tankhudá-nadi, a small hill stream. Cross it to Mámagá Tár and then travel through this fine extensive flat for two kós. The whole is cultivable, and the most part cultivated by Denwárs and Mánjhis, and it is situated on the banks of the Tamór, to which the winding of the road again brings you. Quitting the Tár you advance a quarter of a kós to

* The seven zillahs of the Népálese lowlands, which extend from the Arrah to the Méchi, are Morang, Saptari, Mahotari, Rotahat, Bárá, Parsa, and Chitwan.

† Of the seven Cósis, the Támba and Likhú are lost in the Sún Cósi, and the Barún in the Arún, the latter four above the route. Tirbéni is immediately above Váráha Kshétrá before noticed, as the point where, or close to which, the united Cósis issue into the plains.

the Rasuá Khóla, which forded, you proceed along the base of the Télia ridge for one and a quarter kós to another Tirbéni and place of pilgrimage, where the Cherwa and Telia Rivers join the Tamór at Cherwa-ghát. A great fair is annually held at Cherwa, to which traders go even from Káthmándú. Thence proceeding a quarter kós, you reach the halting place or Bhainsia Tár. The Tár may be half a kós wide and one kós long. It is very hot and malarious, and is inhabited by the Mánjhi tribe.

19th Stage to Lakshmipúr, E. N. E., 5 kós.

A quarter kós of slight ascent brings you to the Nawa Khóla, a moderate-sized stream, which is ascended for three kós by a very bad road that crosses the bouldery bed of the river many times. Thence quitting the Khóla, you commence the severe ascent of Lakshmi-chúria, which is climbed incessantly till you reach the halting place near the hill-top. Lakshmipúr is a large and flourishing village of Limbús, where men and goods abound, and the climate is fine and the water cold—a great relief after the burning Társ recently traversed.

20th Stage to Ibhang, East, 3 kós.

After a slight descent of one and a half kós, you come to Pokharia Khóla, a small stream, which is at once crossed. Thence a slight ascent of one kós up the ridge of Nángi, along the top of which another half kós brings you to the halting place, which is a Khas village of large size.

21st Stage to Khándráng, East, 4 kós.

A slight ascent of a quarter kós to the village of Múléi, inhabited by Khas. Thence a great descent of one kós to Kokalia Biási, or the Magpie's Glen, which is watered by the Dóé-mai, a small stream. Cross it and ascend the ridge of Timkyá a short way, and then skirting along its waist (mánjh) for one and a quarter kós come to the Léwá Khóla, another of the innumerable streamlets of the hills. Cross it, and proceed for one and a half kós along the base of the ridge of Khándráng to the village of the same name, which is the halting place and a small village of Bráhmans.

22nd Stage to Ilám, East, 5 kós.

Descend the Khándráng ridge for half a cos and come to a small stream called the Ratia Khóla. Cross it and then make a severe ascent of one kós up to the ridge of Gólákharak, whence Karphók, the great ridge dividing Népál from Sikim, is visible. Thence an equally difficult

descent of one kós to the Ilim Khóla, a small stream. Thence, crossing the stream, make the severe ascent of Tilkiáni ridge for one and a quarter kós. Thence skirt along the side of the hill (mánjh) for one kós to the halting place of Ilám, which is a small fort designed to guard the Eastern frontier of Népál. The Chatelain is a Captain and has a hundred soldiers under him, with eight artillery-men and one cannon of small calibre. This officer is also the civil authority of the arrondissement, and raises the extraordinary revenues thereof to meet the local expenses, sending the balance, if any, to Káthmándú. The land revenue is wholly assigned to his troops in pay.

23rd Stage to Gódhak, East, 2 kós.

After a steep descent of one kós you come to the Jógmai or Mai River, a small stream, which passed, you commence the steep ascent of Gódhak, and continue ascending to the halting place, which is a small village of Bráhmans, half way up the hill.

24th Stage to Siddhi, N. E., 3 kós.

Detained much by rain to-day and yesterday, and therefore made short marches. Leaving Gódhak, ascended by a very bad road, loaded with dense vegetation for one and a quarter kós to Karphók-chouki, a frontier Gorkháli post, where eight soldiers always reside. Thence one kós along the ridge or Lekh to Súddúng, which is but another name for the ridge. Thence a slight descent of one kós to the Siddhi Khóla, a small stream, on the banks of which we halted on account of the rain.

25th Stage to the English Chouki, N. E., 7½ kós.

Crossed the Siddhi stream and proceeded one and a half kós of slight ascent and skirting the mountain bases to Thaplia. Thence half a kós of descent to the small streamlet of Séchideu. Thence a quarter kós over low hills to the Méchi River. The Méchi is the present boundary of Népál and Sikim. It is a small stream which rises in the Singalélah ridge, a spur of Karphók. Crossed it and ascended the hill of Nágri, by a very bad road and severe ascent of one and a quarter kós to the top. Thence a severe descent of one kós to the smaller Rangbhang Khóla, a streamlet merely. Thence along the glen to the great Rangbhang, distant one kós. Thence a steep ascent of one kós to Nágri Kót, an old fort in ruins. Thence a painful descent of half a kós to the Balason

River. It is a moderate-sized stream, larger than the Méchi. Thence half a kós of rather uneven travelling to the halting place.

26th Stage to Darjeeling, North, 4 kós.

A severe ascent of one kós, and then an easy half kós along a ridge, brought us to the Company's high road, along which we travelled for two and a half kós to Jellapahár and Herbert Hill at Darjeeling.

Total kós 109.

At 2⅓ miles per kós = miles 254.

NOTE.—The Népálese standard kós is equal to 2⅓ English miles, and the travellers had this standard to refer to along a great part of their way, as being coincident generally with the measured millitary road several times adverted to on the route. Hence their distances from stage to stage may be perfectly relied on, though in the details of each stage the same accuracy cannot be expected.

Memorandum

RELATIVE TO THE

SEVEN COSIS OF NEPAL.

BY B. H. HODGSON, ESQ.

THE enumeration of the seven Cósis by the Itinerists is doubtless the accredited one, and what I have myself often heard at Káthmándú. Nevertheless names are not always applied in strict correspondence with things in Geography. Witness the neglected Jáhnavi, the true and trans-nivean source of the Ganges! Now, if we are to estimate the seven chief feeders of the great Cósi according to the length of their courses, or their effect on the physiognomy of the country, the enumerations ought seemingly to be as follows:—

1st. The Milamchi.
2nd. The Bhótia Cósi.
3rd. The Támba Cósi.
4th. The Likhú Cósi.
5th. The Dúd Cósi.
6th. The Arún.
7th. The Tamór.

} Local series beginning from the West.

This list omits the Bárún of the usual enumeration, and substitutes the Bhótia Cósi for the Sún Cósi, and not without Népálese authority for both changes, for it is generally allowed that the Bárún hardly belongs to the sub-Himálayas, and that Sún Cósi is rather the name of the general receptacle of the Cósis till joined by the Arún, than that of a separate Cósi. The following remarks on each river will make this apparent:—

1*st*.—The Milamchi rises above the Bhótia village of that name, and at or near to the Eastern base of Gosain-thán, the great snowy peak overlooking the valley of Népál. From the snows the Milamchi has a South-eastern course of probably sixty miles to Dallálghát. It is joined from the West by the Sindhu, the Tánd, and the Chák, and from the North and North-east by the Indrávati, the Balamphi, and the Jhári. The three former are petty streams, but the three latter are considerable ones, one of them rising in the snowy region, and another having two subordinate affluents. The Indrávati comes from the Hemáchal at Panchpokri and flows nearly due South into the Milamchi below Hélmú. The Balamphi and Jhári have only sub-Himálayan sources, situated South-east of Panchpokri, but they have longer independent courses than the Indrávati before they unite, after which they presently join the Milamchi not far above the confluence of the Chák. The subordinate feeders of the Balamphi, above adverted to, are the Boksia and Lipsia. They have short parallel courses W. S. W. into their parent stream. Thus the Milamchi is a notable river, and it is the more so as forming very distinctly the Western boundary of the basin of the great Cósi, of which the equally distinct Eastern limit is the Tamór.

2*nd*.—The Bhótia Cósi has its sources at Deodhúnga, a vast Himálayan peak, situated some sixty or seventy miles East of Gosain-thán and a little North and East of the Kúti pass, being probably the nameless peak which Colonel Waugh conjectures may rival Kángchánjúnga in height. The river flows from the base of Deodhúnga past the town of Kúti, and has a South-west direction from Kúti to Dallálghát, where it joins the Milamchi after a course about as long as the Milamchi's; the two rivers of nearly equal size forming a deltic basin. In about its mid-course, the Bhótia Cósi is joined by the Sún Cósi from Kálingchok. But Kálingchok is no part of the true Hemáchal, nor is the stream thence flowing equal to that coming from the snows at Deodhúnga. Consequently the name Bhótia Cósi should prevail over that of Sún Cósi as the designation

of one of the separate seven Cósis, and the name Sún Cósi be reserved for the general receptacle, within the mountains as far East as Tirbéni. The Bhótia Cósi is joined at Listi by the Júm Khóla, whilst from the Mánga ridge another feeder is supplied to it, much lower down or below the confluence of the Sún Cósi from the East. But as the Milamchi, below the junction of the Balamphi and Jhári, is often called the Indrávati vel Indhani, so the Bhótia Cósi, below the junction of the Sún Cósi, is frequently styled by the latter name, which others again with more reason confine to the more general conflunce below Dallálghát. *There* no doubt the name Sún Cósi begins to be well applied, it being universally the designation of the great receptacle of waters running W. and E. from Dúmja to Tirbéni. At Dúmja, which is only a few miles South of Dallálghát, the Sún Cósi receives a considerable affluent from the West. This affluent is called the Rósi. It rises on the external skirts of the great valley under the names Biyabar and Panouti, from the respective dales watered by the two streamlets.

3rd.—The Támba Cósi. It rises at Phallák in the snowy region, about two journeys East and a little North of Kálingchok, or the fount of the upper and pseudo Sún Cósi. The Támba Cósi's course from Phallák to Sélaghat, where it falls into the receptacle, is nearly South, and as far as I know, it has only one considerable affluent, which is the Khimti. The Khimti rises in the Jiri ridge, and flowing nearly South, parallel to the Támba Cósi, joins the latter in its mid-course at Chisapáni.

4th.—The Likhú. This river is less than the Támba Cósi and seems to rise somewhat beneath the snows, though its place of origin at Khali Mungali is said to be a ridge connected therewith. Its course is still more directly South than that of the Támba Cósi, to which however its general direction is very parallel. I know but one of its feeders, the Kháni, which comes from the Cháplú ridge on the East of the main river.

5th.—The Dúd Cósi. It is a large stream, larger even than the Támba Cósi, though inferior to the Arún or Támor. It rises amid the perpetual snows, but at what exact spot I do not know, and it has a Southern course to the Sún Cósi at Rasua. Its feeders are numerous. But I know only those near Rasua, which are the Thotia and the Sisnia on the West and the Rao on the East.

6th.—The Arún or Arún Cósi. It is the largest by much of the whole, and consequently the main source of the Mahá Cósi, having

several feeders in Tibet, one from Darra on the North, another from Tíngri on the West, and a third from the East from a lake. The Arún is not only the greatest of the Cósis, but of all the sub-Himálayan rivers, if the Karnáli be not its equal. None other can compete with it. The Bárún, often reckoned a separate Cósi, is a mere feeder of the Arún and joins it so high up, that there is little propriety in admitting the Bárún as a member of the Sapt Cósi. The Bárún is lost in the Arún in the Alpine region, at Hatia, the great mart for the barter trade of the cis and trans-niveans by the very accessible pass of the Arún. Lower down the Arún receives many tributaries—from the West, the Salpa and Ikhua—from the East, the Sawai, the Hengwá, the Pilwa, the Ligua, and the Mámágá. Its course on this side the Himálaya is generally North and South; but in Tibet it spreads to the West and East also, covering and draining a deal of ground there.

7th.—The Tamór Cósi. The Tamór also is a very fine river, inferior only to the Arún. It is alleged to have more than one Trans-Himálayan source. It passes the snows at Wallungchung, or raises there from the snows. Its course from Wallung to the general junction at Tirbéni is South-west, and it receives many affluents on the way, as the Wallung, the Chung, the Yángmá, the Mewa, the Kabaili, the Kháwa, the Nhabo, the Tankhua, the Teliá, the Nava, the Chérwa, the Kokaya.

To this appendical memorandum on the Cósis, I subjoin a sketch of the several primary feeders of the so-called Sún Cósi, made from my own observations as well as enquiries. I have no personal knowledge of the rest of the " Sapt Cousika." Indeed no European has yet set foot in this region, save myself on the Western, and Dr. Hooker on the Eastern, margin. We may shortly expect much information from Dr. H. as to the latter, or the skirt confining with Sikim.

No. VI.

ON THE

ABORIGINES OF THE SUB-HIMALAYAS.

To

THE SECRETARIES OF THE
ASIATIC SOCIETY OF BENGAL.

GENTLEMEN,

YOU are aware that I am preparing a series of detailed memoirs on the Aborigines of this frontier in its Mountains and its Tarai, and that in the preface to the first of these memoirs, now issuing from the press, I have stated the reasons which induce me to think the subject requires and deserves to be treated with great care and equal amplitude. But, as this method of proceeding will necessarily entail much delay, I fancy that many of your readers, both in India and Europe, may be glad to receive in the meanwhile a more summary view of the affinities of these tribes as deduced from a tolerably copious comparison of their languages or dialects.

Accordingly, I have now the honor to submit such a comparative vocabulary of twelve of the dialects found in the Central* sub-Himálayas, inclusive, for comparison's sake, of the written as well as spoken language of Tibet, it being of much importance to give this language

* I formerly spoke of the Himálaya, as divided lengthwise (N. W. to S. E.) into Western and Eastern. I now regard it as divided into Western (Indus to Káli), Central (Káli to Tishta), and Eastern (Tishta to Bráhmakúnd) portions. The present paper treats of the Central Himálaya. Breadthwise the chain is regarded as divided into the Northern, Middle and Southern regions, the word region being always added to contra-distinguish the latter demarcation. Himálaya properly speaking is the perpetually snowed part of the chain. I used to contra-distinguish the lower part or Southern slope by the term sub-Himálayas. But objections having been raised, I now acquiesce in the term Himálaya as applied to the whole.

in both forms, *first*, because it is employed in the former state with many unuttered letters, and *second*, because all the dialects or tongues with which it is to be compared exist only (with two exceptions*) in the latter or unwritten and primitive state.

With regard to the English vocables selected, I have adopted those of Mr. Brown, in order to facilitate comparisons with the Indo-Chinese tongues, as exemplified by him; but, to his nouns substantive, I have added some pronouns, numerals, verbs, adverbs, prepositions, conjunctions, and adjectives, under the impression that nothing short of such a sample of each of the parts of speech could at all suffice for the attainment of the end in view. Geographically or topically, I have confined myself to the East of the river Káli or Ghagra, as well because the dialects prevailing to the Westward of that river are for the most part extremely mixed, and indeed almost merged in the ordinary tongues of the plains of Hindústhan, as also because I have no immediate access to the people of the West. The case is very different in the Eastern sub-Himálayas, where I am domiciled, and where, as will be seen, the Indian Prakrits have hardly been able to make a single cognizable impression upon any of the numerous vernaculars of the people, with the sole exception of the Khás or Parbattia Bhásha, which, as being a mongrel tongue, I have omitted. I have likewise, for the present, omitted some interesting tongues of a genuinely aboriginal character, which are spoken East of the Káli, either by certain forest tribes existing in scanty numbers, merely in a state of nature, such as the Chépáng and Kúsúnda, or by certain other peculiar and broken tribes, such as the Háyu, the Kúswár, the Denwár, Dúrré, Bhrámu Tháru, and Bóksa, who cultivate those low valleys from which malaria drives the ordinary population, or, lastly, by several races of helotic craftsmen whose habitat is general. That ordinary population, exclusive of the now dominant Khás or Parbattias Proper,† above alluded to, consists, between the Káli and the Dhansri, in Népál, Sikim, and Bhútan of, 1*st*, Cis-Himálayan Bhótias vel Tibetans, called Rongbo, Siéná or Káth

* The exceptions are the Néwári and Lepcha, which form the topic of my second Essay now nearly ready.

† Parbattia पर्वत्य means Highlander, but this general sense of the word is restricted by invariable usage to the Khás.

Bhótiá, Pálú Sén,* Sérpá, &c.; 2nd, Súnwar; 3*rd*, Gúrung, 4*th*, Magar; 5*th*; Múrmi; 6*th*, Néwár; 7*th*, Kiránti; 8*th*, Limbu vel Yak thumba; 9*th*, Lepcha or Deunjong-maro; 10*th*, Bhútanese or Lhópa vel Dúkpa.†

I have enumerated the races as they occur, in tolerably regular series, from West to East, in given and definite locations of old standing; but the first named are found pretty generally diffused throughout the whole extent, West and East, of my limits, though confined therein to the juxto-nivean tracts or Cachár region; whilst the participation of the Gúrungs and Magars, or military tribes, in the recent political successes of the now dominant Khás, has spread them also, as peaceful settlers, in no scanty numbers, Easterly and Westerly, from the Káli to the Méchi. The rest of the tribes have a more restricted fatherland of janam bhúmi, and indeed the locale of the Magars and Gúrungs, not a century back, or before the conquests of the House of Górkha, was similarly circumscribed; for the proper habitat of these two tribes is to the West of the great valley, which tract again, (the valley,) and its whole vicinity, is the region of the Múrmis and Néwárs; whilst the districts East of the great valley, as far as Sikim, are the abode of the Kirántis and Limbús, as Sikim is that of the Lepchas, and Deva Dharma or Bhútan that of the Lhópas or Dúkpas, usually styled Bhútanese by us. These constitute together with the Súnwárs, who again are mostly found West of the great valley and North of the Magars and Gúrungs, near and among the cis-nivean Bhótias,‡ the principal Alpine tribes of the sub-Himálayas between that Western point (the Káli) where the aboriginal tongues are merged in the Prakrits and that Eastern limit (the Dhansri) where they begin to pass into so-called monosyllabic-tongued races of presumed Indo-Chinese origin.§ The sub-Himálayan races I have just enumerated inhabit all

* The Néwárs of Népál Proper call the cis-nivean Bhótias Pálú Sén, and the trans-nivean Thá Sén. The Chinese call the Mongolian Tartars Thá Thá.

† Lhópa is a territorial designation, Dúkpa a religious, that is, the country is called Lhó, and the sect of Lamaism prevailing in it. Dúk, Klaproth's Lokabadja and Ritter's Lokba are both equivalent to Bhótan vel Lhó. The postfix ba means of or belonging to, so that Lokba, recte Lhópa, is a Bhútanese man or native of Lhó.

‡ Bhótia is the Sanskrit, and Tibetan the Persian, name, for the people who call themselves Bodpo, or native of Bod, a corruption possibly of the Sanskrit word Bhót.

§ More recent researches induce me to demur entirely to a trenchantly demarked monosyllabic class of tongues, and to adopt the opinion that India (Dravirian) and the countries around it on the North and North-east were peopled by successive incursions of affiliated tribes of Northmen, among whom I see no sufficient reason to segregate from the rest, as is commonly done, the Bodpas of Tibet, the Eastern Himálayans, nor even the proximate Indo-Chinese or people of Western Indo-China.

the central and temperate parts of these mountains, the juxta-nivean or Northernmost tracts being left to the Rongbo vel Sérpár vel Pálú Sén, and the Southernmost parts, as well as the low valleys of the interior and central region, being abandoned to the Kúswárs, Dénwárs, Dúrrés, and other malaria-defying tribes, which, for the present, I do not purpose to notice. The people under review therefore may be said to occupy a highly healthful climate, but one of exact temperatures as various as the several elevations (four to ten thousand feet) of the ever varied surface; and which, though nowhere troubled with excessive heat,* is so by excessive moisture, and by the rank vegetation that moisture generates, with the aid of a deep fat soil, save in the Cachár or juxta-nivean region, where the lower temperature and poorer scanter soil serve somewhat to break the prodigious transition from the thrice luxuriant sub-Himálayas to the thrice arid plains of Tibet.

That the sub-Himálayan rãces are all closely affiliated, and are all of Northern origin, are facts long ago indicated by me,† and which seem to result with sufficient evidence from the comparative vocabularies now furnished. But to it lingual evidence in a more ample form will however in due time be added, as well as the evidence deducible from the physical attributes, and from the creeds, customs and legends of these races. It must suffice at present to observe that the legends of the dominant races indicate a transit of the Himálaya from thirty-five to forty-five generations back—say 1,000 to 1,300 years, and that I prefer the remoter period, because the transit was certainly made before the Tibetans had adopted from India the religion and literature of Buddhism, in the seventh and eighth centuries of our era. This fact is as clearly impressed upon the crude dialects and cruder religious tenets‡ of the sub-Himálayans as their Northern origin is upon their peculiar forms and features, provided these points be investigated with the requisite care; for superficial

* In the great valley of Népál, which has a very central position and a mean elevation of 4,500 feet, the maximum of Farh. in the shade is 80°.

† Illustrations of the Languages, &c. of Népál and Tibet and Res. A. S. B., Vol. XVI. 1827.

‡ Of these religious tenets, the full description given in my work on the Kocch, Bodo and Dhimal, may be accepted as generally applicable. The Bonpa faith of Tibet (the old creed of that country) and the Shamanism of Siberia are both more or less cultivated types of the primitive creed, subsequently largely adopted into Bráhmanism and Buddhism. The exorcist of the Múrmi or Tamór tribe is still called Bonpa, and every tribe's chief priestly agent is an exorcist, variously named.

attention is apt to rest solely upon the Lamaism recently as imperfectly imported among them, and upon the merely exceptional traits of their mixed and varying physiognomy. That physiognomy exhibits, no doubt, generally and normally, the Scythic or Mongolian type (Blumenbach) of human kind, but the type is often much softened and modified, and even frequently passes into a near approach to the full Caucasian dignity and beauty of head and face, in the same perplexing manner that has been noticed in regard to the other branches of the Allophylian tree,* though among the Cis or Trans-Himálayans there is never seen any greater advance towards the Teutonic blond complexion than such as consists in occasional ruddy moustaches and grey eyes among the men, and a good deal of occasional bloom upon the cheeks of the children and women. A pure white skin is unknown, and the tint is not much less decided than in the high caste Hindus ; but *all* are of this pale brown or isabelline hue in Tibet and the sub-Himálayas, whilst the many in the plains of India are much darker. The broken or depressed tribes above alluded to passed the Himálaya at various periods, but all long antecedent to the immigration of the dominant tribes, and prior to the least whisper of tradition; and the lingual and physical traits of these broken tribes, as might be expected, constitute several links of connexion between the Altaic tribes on the North and the Dravirian on the South. The general description of the Himálayans, both of earlier and later immigration, is as follows :—head and face very broad, usually widest between the cheek-bones, sometimes as wide between the angles of the jaws; forehead broad, but low and somewhat receding ; chin defective ; mouth large and salient, but the teeth vertical and the lips not tumid ; gums, especially the upper, thickened remarkably; eyes wide apart, flush with the cheek, and more or less obliquely set in the head ; nose pyramidal, sufficiently long and elevated, save at the base, where it is depressed so as often to let the eyes run together, coarsely formed and thick, especially towards the end, and furnished with large round nostrils. Hair of head copious and straight ; of the face and body deficient. Stature rather low, but muscular and strong. Character phlegmatic, and slow in intellect and feeling, but good-humoured, cheerful and tractable, though

* See Prichard, Vol. IV. pp. 323, 344, 356, and Humboldt's Asie Centrale 2.62 and 133. Who could suppose the following description referred to a Scythic race ?—" *Gens albo colore est atque pulchritudine et forma insigne.*"

somewhat impatient of continuous toil. Polyandry yet exists partially, but is falling out of use. Female chastity is little heeded before marriage, and drunkenness and dirtiness are much more frequent than in the plains. Crime is much rarer, however, and truth more regarded, and the character on the whole amiable. The customs and manners have nothing very remarkable, and the creed may be best described by negatives. Indifferency is the only, but heretofore effective obstacle to indoctrination by Brâhmanical, Buddhist, or Christian teachers, so that the Scottish phrase "we cannot be fashed" seems best to describe the prevalent feeling of the Himálayans on this, as on many other, matters. The whole population is intensely tribual, some races still bound together by a common appellation, as the Kirántis for example, being nevertheless divided into several septs, distinguished from each other by strongly marked dialects, non-intermarriage, and some differences of customs, whilst the tribes which bear distinct names are still more palpably separated in those respects. But the barrier of caste, in the true sense, is unknown, and on the other hand there exists not in any tribe, race or nation, any notion of a common human progenitor, or eponymous Deity. The general status of all the tribes and races is that of nomadic cultivators. "*Aroa in annos mutant et super est ager*" is as true now of the Himálayans as it was of our ancestors when they burst the barriers of the Roman Empire. A few tribes, such as the Néwár, have long become stationary cultivators; and the Gúrungs are still, for the most part, pastoral. There are no craftsmen, generally speaking, proper to these tribes, stranger and helot races, located among them for ages untold, being their smiths, carpenters, curriers, potters, &c., and the women of each tribe being its domestic weavers. The Néwárs alone have a literature, and that wholly exotic; and they alone have made any attempts at the fine arts, in which they have followed chiefly Chinese, but also Indian, models.

Before concluding this notice of the Alpine Indian aborigines, it may be as well to define summarily the limits and physical characters of their original and adopted abodes, or Tibet and the sub-Himálayas. Tibet is a truncated triangular plateau, stretching obliquely from South-east to North-west, between 28° and 36° of North latitude and 72° and 102° of East longitude. It is cold and dry in the extreme, owing to its enormous elevation, averaging 12,000 feet above the sea, to the still vaster height of those snowy barriers which surround it on every side, and which

on the South reach 29,000 feet, to an uncommon absence of rain and cloud, to the extreme rarification of its atmosphere, to its saline and sandy soil, and, as a consequence of all these and a reciprocating cause too, to the excessive scantiness of its vegetation. It is bounded on the South by the Hemáchal, on the North by the Kuenlun, on the West by the Belúr, and on the East by the Yúnling—all for the most part perpetually snow-clad, and of which the very passes on the South average 16,000 to 17,000 feet of elevation. Tibet is, for the most part, a plain and a single plain, but one extremely cut up by ravines, varied much by low bare hills, and partially divided in its length by several parrallel ranges approaching the elevation of its barriers, and between the third and fourth of which ranges stand its capitals of Lhása and Digarchi.* These capitals are both in the central province of the Utsáng, all West of which, to the Belúr, composes the province of Nári, and all East of it, to Sífán, the province of Khám, provinces extending respectively to Bucharia and to China. Tibet, however arid, is nowhere a desert,† and however secluded, is on every side accessible; and hence it has formed in all ages the great overland route of trade, and may even be called the grand ethnic, as well as commercial, highway of mankind; its central position between China, India and Great Bucharia having really rendered it such for ages, before and since the historic æra, despite its snowy girdle and its bleak aridity. Hence we learn the supreme importance of Tibet in every ethnological regard. Its maximum length is about 1,800 and maximum breadth about 480 miles; the long sides of the triangle are towards India and Little Bucharia; the short one, towards China; the truncated apex towards Great Bucharia, where the Belúr, within the limits of Tibet, has an extent of only one degree, or from 35° to 36° N. Lat.; whereas the base towards China, along the line of the Yúnling, reaches through 8° or from 28° to 36° N. Lat. Just beyond the latter point, in the North-east corner of Khám, is Siling or Tangut, the converging point of all the overland routes, and which I should prefer to include ethnologically within Tibet, but for the high authority of Klaproth, who insists that we have here a

* De Coros from native written authority *apud* J. A. S. B.

† In the next plateau of high Asia, or that of Little Bucharia, the vast desert of Cobi or Gobi, which occupies the whole Eastern half of that plateau, has ever formed, and still does, a most formidable obstruction to transit and traffic.

distinct* language and race, though certainly no such separating line in Physical Geography,† Siling or Tangut being open to the plateau of Tibet as well as to those of Little Bucharia and Songaria, though demarked from China both on the North and East by the Khilian and Peling respectively.

South of the whole of Tibet, as above defined, lie the sub-Himálayas, stretching from Gilgit to Bráhmakúnd, with an average breadth of ninety miles, divided climatically into three pretty equal transversal regions, or the Northern, the Central and the Southern, the first of which commences at the ghat line of Hemáchal, and the last ends at the plains of Hindostan; the third lying between them, with the great valley of Népál in its centre. That valley is of a lozenge shape, about sixteen miles in extreme length and breadth, cultivated highly throughout, and from 4,200 to 4,700 feet above the sea. The only other valley in the whole Eastern half of the sub-Himálayas is that of Júmlá, which is smaller and higher, yielding barley (Hordeum celeste,) as the great valley, rice. To the West is the large but single vale of Cashmere and the Dúns, both too well known to require further remark. The sub-Himálayas form a confused congerie of enormous mountains, the ranges of which cross each other in every direction, but still have a tendency to diverge like ribs from the spine of the snows, or a S. E. and N. W. diagonal, between 28° and 35°. These mountains are exceedingly precipitous and have only narrow glens dividing their ridges, which are remarkable for continuity or the absence of chasm and rupture, and also for the deep bed of earth every where covering the rock and sustaining a matchless luxuriance of tree and herb vegetation, which is elicited in such profusion by innumerable springs, rills and rivers, and by the prevalence throughout all three regions of the tropical rains in all their steadiness and intensity. There are three or four small lakes in Kúmáun situated near each other, and three or four more in Pókrá similarly juxtaposed. But in general the absence of lakes (as of level dry tracts) is a remarkable feature of the sub-Himálayas at present, for anciently the great

---

* See Paper No. X. on the Hór Sókyeul and Sífán. Siling or Tangut is in Sókyeul or the country of the Mongol tribe. Also Paper No. IV.

† It must be admitted, however, that the Bayam Khar of Klaproth seems to divide Khám from Tangut. Klaproth cites Chinese geographers.

valleys of Cashmere and Nepál, with several others of inferior size, were in a lacustrine state. The great rivers descend from the snows in numerous feeders, which approach gradually and unite near the verge of the plains, thus forming a succession of deltic basins, divided by the great snowy peaks as water-sheds, thus—

Basins.	*Peaks.*
1. Alpine Gangetic basin.	Nanda-dévi.
2. Alpine Kárnálic basin.	Dhavalagiri.
3. Alpine Gandacean basin.	Gosain-thán
4. Alpine Cósian basin.	Kángchánjúnga.
5. Alpine Tishtan basin.	Chumalhári.
6. Alpine basin of the Mónas.	The Gemini, two unnamed peaks.

In the two first of these five regions, all of which are plainly indicated by the distribution of the waters, the people are mongrel and mixed, save in the North-west parts, where the Pálú Sén or cis-niveau Bhótiás, the Garhwális, and the inhabitants of Kanáver and Hangrang are of Tibetan stock. The third, or Gandacean basin (Sapt Gandaki in native topography, from the seven chief feeders) is the seat of the Sunwárs, Gúrungs, and the Magars. The fourth, or Cósian basin, (Sapt Cousika in native topography, after the seven chief feeders,) is the abode of the Kirántis and Limbús. The fifth or Tishtan basin, again, is the fatherland of the Deunjongmaro, and the sixth that of the Pru or Lhópá, that is,† Lepchas and Bhútanese, respectively. And, lastly, the high and level space—(a system of valleys around the great one, which is nearly 5,000 feet above the sea)—between the basins of the Gandak and Cósí is the seat of the Néwárs and Múrmis. But observe that the terms level space and system of valleys, applied to this last tract, are merely relative, though as such significant, nor meant to be contradictory of what has been above remarked, more generally, as to the whole sub-Himálayas. And here I should add that the best representation of the Himálayas and

* See the paper on Physical Geography.

† Pru is the Lepcha name of the Bhútanese, whom the Hindu Shastras designate Plava, and themselves, Lhópá.

sub-Himálayas is by a comparison with the skeleton of the human frame,* in which the former are analogous to the spine and the latter to the ribs. The sub-Himálayas therefore are transverse rather than parallel ridges, as above stated, or, at all events, their main ridges diverge more or less rectangularly from the ghát line, so as to unitise the several great streams, but still with an irregularity which close observance of the aqueous system can alone reveal. The ruggedness of the surface, by preventing all inter-communication of a free kind, has multiplied dialects: the rank pasture, by its ill effect on herds and flocks, has turned the people's attention more exclusively than in Tibet to agriculture, though even in Tibet the people are mostly non-nomadic,† heat and moisture, such as Tibet is utterly void of, have relaxed the tone of the muscles and deepened the hue of the skin, making the people grain-eaters and growers rather than carnivorous tenders of flocks. Thus the Cis-Himálayans are smaller, less muscular, and less fair than the Trans-Himálayans; but the differences are by no means so marked as might have been expected; and though there are noticeable shades of distinction in this respect between the several tribes of the Cis-Himálayans according to their special affinities,‡ as well as between most of them and the North-men, according to their earlier or later immigration, yet if they all be (as surely they are) of the same Turanian origin, it must be allowed that very striking differences of climate and of habits, operating through very many generations, can produce no obliterative effects upon the essential and distinctive signs of race.

* Professor Muller (*apud* Bunsen's Philosophy of Language), grounding on my Essay on the Physical Geography of the Himálaya, has likened the whole to the human hand with the fingers pointing towards India. The ghát line with its great peaks is assimilated to the knuckles, the dips between being the passes; and the three transverse sub-Himálayan regions, extending from the ghâts to the plains, are likened to the three joints of the fingers.

† Within the limits of Tibet are found abundance of nomades of Mongol and Turkish race, called respectively Sókpo and Hór by the Tibetans, who themselves seem much mixed with the latter race, which has long exercised a paramount influence in North Tibet: witness the facts that all its hill ranges are taghs, and all its lakes núrs, both Túrki words.

‡ Those special affinities are not merely Bodpa or Tibetan Proper (a term by no means indicative of a group co-equal with those next named) but also Manchuric, Mongolic, Turkic, and Ugrofinnic, not to add more. There are pronomenalized tongues in Himálaya, linking with the complex Sontal and Ho, and so, through the Gond, Male and Uraon, with the Dravirian, whilst others show Turkic affinities; and the former also Manchuric and Mongolic ones. Nor is there less diversity in the physical type which ranges from the Kalmac to the West Turkic and Dravirian.

But this is, in part, speculation, and I will terminate it by remarking that, for the reasons above given, my investigations have been limited to that portion of the sub-Himálayas which lies between the Káli and the Dhansri, or say 80½° to 92½° of East longitude and 26½° to 30½° of North latitude.

B. H. HODGSON.

Darjeeling, November 1847.

Comparative Vocabulary of the several Languages or Dialects of the Eastern Sub-Himálayas, from the Káli or Ghógra, to the Dhanseri, with the written and spoken Tibetan for comparison, by B. H. HODGSON, *Esq., B. C. S.*

English.	*Tibetan, written.*	*Tibetan, spoken.*	*Sirpu.*	*Bhótáni or Lhópa.*	*Lepcha.*	*Limbú.*	*Kirántí.*	*Mórmi.*	*Newár.*	*Gúrung.*	*Magar.*	*Súnwár.*
Air	rLangma	Lhakpé	Lángbo	Láng	Sagnat	Sammit	Hak	Lhákú	Phai	Náng muro	Namsá	Phasé
Ant	Gengma	Thémá	Rhúmmé	Kyóma	Takphyúl	Sikchémba	Séchakáva	Syouri	Imo	Chiji	Mhár	Bagmachi
Arrow	mDah	Dá	Dá	Dá	Chóng	Tong	Mé	Myá	Dáhi	Myá	Bá	Chivá. Chí-rá
Bird	Byá	Chyá	Jhá	Bíyá	Phó	Bú	Chongwá	Nányá	Jhango. Jhá-ngo	Nómyá	Gwájá. g-wá-já	
Blood	Khrag	Thák	Thák	Thyak	Ví	Makhi	Hau	Ká	Iti	Koh	Hyú	Uwi
Boat	Gru	Kóá. Syén	Thé	Drú. Tú	Navar	Khumbé	Néva	Dúngá	Dónga	Pláva	Dúngá	Dúngu
Bone	Rúspá	Rúkú	Rúkhá	Rotok	Arhet	Sayet	Saiba	Nákhú	Kwé	Nógri	Mayá ros	Rúkhé
Buffalo	Mahi, S	Máhé	Méshi, S	Mahi	Mahi	Sáwét	Sánwá	Mahi	Mé	Mái	Bhainsa, H	Mesyé, S
Cat	Byila	Simi	Bérmó	Pilli (*b*)	Abeu	Myóng	Myong	Táwar	Bhon	Nawár	Séthá	Bérmó
Cow	Bá	Phá chúk	Chá ma	Gnó (*c*)	Bik	Bit	Fit	Mhé	Sá (*g*)	Myau	Khet	Ib
Crow	Khára	Ablak	Ká lak	Olá	Alok	Ahwá	Káhwá	Káwá	Kó	Mlóngyá	Kág	Khael
Day	Nyin mo	Nyi mo	Nimo	Nyim	Sakni	Léndik	Lén	Dini	Nhi	Dini	Na mún	Náthi
Dog	Khyi	Uyó	Khi	Khi	Kaam	Khlá	Kochú	Nángi	Khi chá	Nugyé	Chhyú	Kóchúng
Ear	Sa	Anchó	Á am chúk	Navo	Augur	Nekho	Nahá	Nápé	Nhai pong	Ná kyep	Nophá	Kha pi
Earth	rNa.	Sá	Sá	Sáh	Fuat	Khasm	Bákhá	Á	Cha	Sa. Nhé	Jhá	
Egg	sGongs	Góng ná	Gúngná	Gong do	Atl. á-ti	Thim. thi-n	{ U'ding. U-di-ng = di - mbo Douwar, &c. }	Phúm	Khyún. Khó-n	Phéng	Rhú	Bá-phú. bá = fowl, bird
Elephant	gLangchen	Lámboché	Lángbó	Lángchom	Tyúmnó	Hetti, H	Háthi	Háthi	Kisi	Háthi	Háthi	Só dá
Eye	Mig	Mik	Mikó	Amik	Mik	Mak	Mi	Mi	Mi khá	Mi	Bai	Mi chi
Father	Pha	Pála	A'há	Appá	Abó	Ambo	Bá	A'pá	Abú	Abo	Bai	Bávé
Fire	Mé	Mé	Mé	Mi	Mi	Mé	Mi	Mé	Mi	Mi	Mhé	Mi
Fowl	...	Pya. Chya	Jha	...	Ili-k (*d*)	Wá	Wá	Ná-gá	Khá (*h*)	Na-ka	Gwá	Pá ú
Fish	Nya	Gna	Gná	Gnyá	Gnó	Gná	Gná	Tár oyá	Nyá	Tángná	Dáhá	Gnan
Flower	Metog	Méntok	Mendok	Mentog	Rip	Phóng	Búngwai	Mándá	Sweng	Tán	Phú	Phú
Foot	rKangpa	Kángó	Kángó	Kánglop	Dángllok	Langlapphé	U'khúro	Balé	Phli	Bhalé	Mihil	Khwéli
Goat	Ra	Rá	Rá	Rah	Sear	Móndá	Chhengár	Rá	Cholé	Rá	Rhá	Chéreyé
Hair	sKrá. sPú	Tá. Krá	Tá	Kyá	Achom. A-chóm	Thógi	Mok	Krá	Song	Mol	Chham	Chéng
Hand	Lagna	Lágó	Lágó	Lápya	Kalúk	Hákápbá	Chukúphúmá (*f*)	Yá	Pá lahá	Lapta	Hót pánk	Table. Gwi
Head	mGo	Gó	Gó	Gúbok	Athiak. A-thiák	Thagók	Táng	Thóbó	Chhop	Krá	Mi tahi	Piyá
Hog	Phag	Phak-pá	Phak	Phagpo	Mon	Phag	Bhag	Dhwá	Phá	Tili	Wak	Pó
Horn	Ré	Rajo	Arkyok	Rou	Asóng. A-rou'g	Túng	Usángá	Rhé	Nékú	Ré	Mirhéng	Gúrú
Horse	rTa	Tá	Tá	Táh	Ou	O'n	Ghora	Tá	Sala	Ghora, H. (*j*)	Ghora	Ghora
House	Khyim	Nang	Khángbá	Khyim	Li	Him	Khim	Dhim	Chhóp	Tin	Yom	Khi
Iron	lChags	Chhyá	Chhyá	Chyá	Panjing	Phenjé	Phalám	Phal	Na	Psi	Phalam	Wá akli
Leaf	Lóma	Hyomá	Hyómap	Syóma. Dáma	Lop	Pellá	U'háva	Lápté	Lapté. Hau	Lau	Lhá	Sapha
Light	Hod	Hwé. Ea	Rhip. Ea	Ea. Dam	A'om. Achúr	Ot. Thoré	U'hawa chámi	U'yálo	Jala	Bhla	Tyáwongcho. Ráp	Hángo
Man	Mi	Mi	Mi	Mi	Mávo. Tagri (*e*)	Yapmi. Yembocha	Manú	Mí	Manso. (*i*) Mi jang	Mhi	Bharmi	Múrú
Monkey	sPrchó	Tyú	Khú	Pyá	Sáhéu	Éobá	Hólówá	Máng	Máko	Timyá	Báner, P	Mórú
Moon	zLáva	Dáwá	Oulá	Dau	Lavó	Láva	Lá dima	Lhá ni	Two mila. Tüyá mila	Lau-gni	Gyá hát	Lá to ni
Mother	Ama	A'má	A'má	Ai	Amo, A-mó	Amma	Má	Amma	Mang	A'mo	Má	Amai
Mountain	Ri	Ri	Ri	Róng	Rok	Tokáng	Bhar	Gang	Gún	Kwóg	Dándá, P	Dándá
Mouth	Khá	Khá	Khá	Khá	Abóng	Múrú	Dóh	Séng	Mhútú	Séng	Gner	Sú
Moschito	Srinbú. mChuringsSyé-dongma		Dángma	Zémdóng	Mang kóng	Lánjumkhi	Lámkhútia	Lám khútia	Pati	Chwé	Ming	Lám khútia, P
Name	Ming	Ming	Mín	Mingá	Mésing	Ming	Núng	Mé	Núng	Ming	Námbik	Né
Nose	snaThammo (*a*)	Chémmé	Nám	Thirú. Nanamo	Sanxp	Kósén. Sendik	Khákwé	Mún	Chá	Mhlés	Nádú	Nádó
Oil	hBrumar	Nóm		Makhú	Nam	Ningó	A'wá	Chi gá	Chikang	Chégá	Sidi	Gyó

(*a*) *Tadam, Chá, Chá, Nam, Sro, Ita*, the radical words of the six first columns. In the ninth we have *Chá*, void of suffix. The others have the suffixes or formative particles.
(*b*) *Pisa* and *mo*, as post-fixes, for male and female.
(*c*) *Bhá*, the cow; *Lúng*, the bull. *Gnó* = *Bhá*, both sexes.
(*d*) *Ili-k bong*, hen; *Ili-k'ma*, cock; *Ili* ins, chick.
(*e*) *Tagri*, fem. *Tagri*, form.
(*f*) *Cha pú*, gen. sign. and *Chákpa*, *i. q. Phal chái shám*, a hand.
(*g*) *Sá* and *Mé*, used profusely, are the sex signs and unchangeable in Néwári. Here *Sá-ng* = bull; *Mé-ni* = cow. The occasional omission or insertion of these signs, and, still more, of the generic or aggregative signs, as in *Pá-lá-ha* = hand, from the root *lá*, with *pá*, the mark of flat things, and *ha* the sign of long things, remote analogy may discover the reason, but the use or neglect of these additions is to a great extent optional.
(*h*) *Khá* = fowl; *Tuhyn Khá* in Urseu, and *Koi* in Chinese.
(*i*) *Mi jang*, viz.; *Mi-ni*, soldier; *Murú*, like *Mórm*, mankind; and so *Tagri*; whilst *Yem bi cha Manchima* are more and woman.
(*j*) *Fa, Ba*, merely sexual sejuncts, mas. et fem., identical with the *Pha* ms and *Pa* ms elsewhere occurring.

NOTE.—H. Hindi.—P. Parbatya.—S. Sanscrit.

English.	*Tibetan, written.*	*Tibetan, spoken.*	*Sérpa.*	*Bhútiá or Lhópa.*	*Lepcha.*	*Limbú.*	*Kirátí.*	*Múrmi.*	*Newár.*	*Gúrung.*	*Magar.*	*Súnwár.*
Plantain	curet	Gnálá	Lánga si	Gnálá	Kardúng	Lá sch'	Gnák si	Mochó	Mwai	Kala	Mocha	Mójhi
River	gTsang po	Chúngpó	Hyúng	Chhu kyong	Ongkyong	Chua. We-hong	Hong-ká	Syóng	Khúsi	Khwóng	Khólá	Lí ká
Road	Lam	Lam	Lam	Lám	Laum	Lam	Lam	Ghyám	Lóg	Kyán	Lam	Lá
Salt	Tshá	Chhá	Chhá	Chhá	Vou	Yúm	Yúm	Chéchá	Chhí	Chéchá	Chá	Yó si
Skin	Pagspa	Pág-pa	Kop-pa	Fáko, Kompo	Athún. Kómbó	Horik. Saho	Uhok há	Dí bhí	Syá. Chógá	Dhí	Chála	Khayil
Sky	Nam khah	nKrú	Nam	Nam	Ta láng	Tonuskpá	Nam eho	Mú	Sarag	Tónelí. Mún	Sarang	Sarángi
Snake	sKarma	Dru	Dyú	Beu	Beu	Ouk	Pachám	Pákúri	Ili	Bhógúri	Búl	Bú sa
Star	sKarma	Karma	Karma	Kám	Sahór	Khéséwi	Sángyun	Karchin	Nagú	Pirá. Tárgya	Bhóga	
Stone	rDo	Dó	Doh	Doh	Lóng	Láng	Láng tá	Yúmbá	Lohong	Yúma	Lhúng	Sorú
Sun	Nyimá	Nyi ma	Nimo	Nyim	Sachak	Nam	Nam	Dízi	Sóji, S (g)	Dhimi	Nám khán	Phóngtú
Tiger	sTag	Tak	Jik	Tah	Sathóng	Koh'va	Kiwá	Chyan	Dhún	Chúng	Kánghó	Ná
Tooth	So	Só	So	Soh	Aphó	Hébo	Kang	Swá	Wá	Sak	Syak	Gópsa
Tree	Ljonshing	Shingshóng	Dóngó	Shing	Kúng	Sing	Saugtáng	Dhong	Simá	Sindú	Sing	Rawa
Village	Yúl tsho	Thóng	Yál	Kyong	Kyong	Bángphó	Téng	Nsmao	Dé. Gang, S	Nóna	Lánghá	Gáún
Water	Chhú	Chhú	Chhú	Chú	Ong	Chú	Chówá	Kwí	Lau. Lá	Kyú	Dí	Pánkhú
Yam	Dova	Thómá	Dhóá	Kyó	Buk	Khá	Sé ki	Témé	Hí	Taya	Námi	Rébé
I	Na	Gnyá	Gná	Gná	Go	Ingá	A'nka	Gná	Ji	Gná	Gná	Go
Thou	Khyod	Khé	Khyo	Chhú	Hau	Khémé	Khazá	Ái	A'cha	Kén	Náng	Gal
He, she, it	Kho	Khú	Khwo	Khú	Heu	Khéné	Moko	Thé	Wo	Thí	Hoe	Hari
We	Na chag	Gnánjo	Nizáng	Gná ché	Kayú. Ká	Anigó	Ankan	Gnáni	Ji ping	Gni mo	Kan kúrik	Gor ki
Ye	Khyod cheg	Khonjo	Khyoráng	Khá ché	Héyú	Khemih'	Khananin	Aini	Cha ying	Kén mo	Náng kúrik	Gsór ki
They	Khochag	Khónjo	Khworáng	Khóng	Héyú	Khénchi	Moko ché	Théui	Wo ping	Thí mo	Hoe kúrik	Harév ki
Mine	Nahi. Nayi	Gná yi	Gná ti	Goé gi	Kasenza	Ingá in	Ang ko	Gná lá	Ji (á) gú	Gná lá	Gnou	A'ké
Thine	Khyodkyi	Khé yi	Khyó ti	Ché gi	Hadosa	Khémé in	Am ko	Ál lá	Chhang gú	Kén lá	Náwo	Thé
His, &c.	Khóyi. Khóhi	Khó yi	Khwo-ti	Khou gi	Heusa	Khéné in	Mónó	Thé lá	Waya gú	Thí lá	Ho chú	Harez kó. Mórí ká
Our's	Nachagzi	Gnánjo yi	Niriti	Gná chégi	Kayú pongsa	Anigon in	A'in ko	In ná	Jíping gú	Gni molo	Kan kúrikám	Go ain ká
Your's	Khyod chaggi	Khónjo yi	Khyérziti	Khou chégi	Hayú pongsa	Khémih' in	A'mno	An ná	Chhaping gú	Kemg molo	Nang kúrikám	Gal ain ká. In ká
Their's	Khochaggi	Khónjo yi	Khworáti	Khóng gi	Hoyú pongsa	Khúnchi in	Myaucho. Moyo so	Thanná	Waping gú	Thamóla	A kúrikám	Hari ain ké
One	gChig	Chik	Chik	Chi	Kát (ó)	Thit. Thi-t (ó)	Ektal. kTai	Ghrik. ghRi-k	Chhi	Krí. kRi	Kát (ó)	Ká (ó)
Two	gNyis	Nyi	Nyi	Nyet	Nyetch	Haat	Gni. gNi	Ni	Ni	Ni	Nis	Nishi
Three	gSum	Sám	Sám	Sum	Sumzh	Súnzyá	Sóm	Soq	Song	Sug	Sug	Sáng
Four	bZhi	Zhyi	Zhyi	Zhi	Pha li (é)	Lí sh	Lézá	Ili (é)	Pli (é)	Bali. Bu-li (é)	Lé	
Five	Hna	Gná	Gná	Gná	Pha gudu (e)	Gná sch	Gnáyá	Gná	Gná	Bangi. Ba-gná	Gnó	
Six	Drúk. dRu-k	Thú	Túk	Dhú	Tarek'	Túk sh	Túkyá	Ishú	Khú	Yé	Rúk	
Seven	bDún	Dún	Dyún	Dun	Ka kyok'	Nú sh	Bhógyá	Nis	Nhé	Yis. Limbu, S	caret	Cha ni
Eight	brGyad	Gyé	Gyé	Gye	Kakeú	Yet sh (e)	Réyá = r Tibet	Pré	Pré = br Tib.	Chyá	Pré. pRé	caret	Yoh
Nine	dGú	Gúh	Gúh	Gú	Ka kyót	Phóng sh	Phúngyá	Kúh	Gún	Kúh	caret	Gúh
Ten	bChú. Thámbá	Chúh	Chúh	Chu-thun	Ka ti	Bong. Thi bong. Gip (f)	Kip	Chíwai	Sá shó	Chúh	caret	Sá shi
Twenty	Nyi shú	Nyi shú	Nyi shú	Nyi sho. Khéchik	Khakót	Ni bong	caret	Nhi shó	Sang sánho. Né	Kóti	caret	Khalká
Thirty	Sémché	Súm chú	Súm chú	Khé phédárá	Khakótsa kati	Súm bong. 3 tens	caret	Bokal ché shú.	Ni sánho. Séyé	caret	caret	Saol sán
Forty	bZhíbché.	Hip chú	Hip chú	Khé ní	Kha syét	Li gip, 4 tens	caret	Bokal nhi	Sá sánho. Pí-yé	caret	caret	Khák nóshi
Fifty	Hna bché (a)	Gnap chú	Gnap chú	Khé phedángsúm	Kha syét sa ká ti	Gná gip, 5 tens	caret	Bokal ni shú chú	Pí sánho. Gnáyá	caret	caret	Khák nishisaka
Hundred	br Gya thámbá	Gyá. Gya thámbá	Gyá	Khé gná	Khá pha gudu	Thi bong gip, one	caret	Bokal gnú	Gún sánho. Sat chi	caret	caret	Swaka
Of	Kyi. Gi. Hi. Yi	Gi	Ti	Gi. Yé	Sa	Le. Im—10 + 10 Wó		Lá	Yá	Yé. Lá. Bó	Yó, Wó	Kwé. Kyé
To	La. Tú. Dú. Ra. Sú.	Lá	Lá	Ló	Ká. Rem	Mo. Nin	caret	Dá	Yáta	Dé	Ki	Kú-li
From	Nas. Las.	Né. Diné	Néhá	Nólé. Lé chálé	Nan. Liang (d)	Né, Manú	Dánká	Yanché	{ Ni shyang. Ang. Yákén.	Wájé	In	Gná
By, inst.	{ Kyis. Gis. S. His. Yis.	I'	{ Elongation of terminal vowel	{ Ki. Dé	Nan. Sa	Illé Ná	Yá	Syé	Ang (i)	Ji	Ye. I'	Mi

(a) *bBoh Cha* = 5 tens, and so of 20, 30, 40, which also give the radicals of the decimal scale, and show how *nyi-shu* always drops in compounds. See and compare all.

(b) Compare *Ta-ku*, Burmese *Ta*, with the neuter sign *ku* = Newár *gu* & and *K*, final of Tibetan; *Sérpa* and Múrmi is the same. So also is initial *ka* of Lepcha 7 to 10. In Newári the numeral adjuncts are invariable. *Hic et hæc, hoc, hos, qu*, suffixed as in the other qualifiers. The varied position and optional use of these adjuncts creates much false semblance of diversity.

(c) *Pha*. pre-fixed here, like *sh* post-fixed in the Limbú columns, is not radical. *Pha* is equal to the silent *b* of written Tibetan. *Bá, Bé*, in the Magar column, are equivalent to the Lepcha *Pha*, that is, pre-fixed only, and so *B* in the Múrmi and *P* in the Gúrung columns. The notation throughout is very instructive: compare *k sa, k shi* of the written Tibetan.

(d) *Liang* added forms the locative form. Its meaning is place, locus. *Nan* alone is instrumental.

(e) The terminal *ut* or *ed* is emissible, though usual; so also the Kirátí final *pa*.

(f) *Limbu gip* = Kirátí *kip*, got from 40, just as Gyarung *pli* for three got from *yéli* 40, *Bong* = *Gip*.

(g) Corruption merely of *Sóyá*.

(h) *Bme* mut. et form. ; *Go*, mentor. *Jinbe myself* ; *Jigo*, my goods.

(i) *Ammasur* merely ✓*Ki*, and for instr. and abl. alike ; also *yoken*, which likewise expresses with *en* with the Latin *ven*.

English.	*Tibetan, written.* *Tibetan, spoken.*	*Sirpu.*	*Bhútáni or Lhópa.*	*Lepcha.*	*Limbú.*	*Kiránti.*	*Murmi.*	*Newár.*	*Gurúng.*	*Magar.*	*Sunwár.*
With, cum.	Lhanchig	Lá. Dá	Táng	Chá. Dá. Cháro	Sá. Tyol	Nú. Téng.	Dá	Ta	Yskóg. Nápo	Dé. Déyé	Lé tháng. Khátu	Núh
Sath in Hindi and Urdú	....	Thána	Má tála	Té lú	Ti	Menné	Málang	A'dá ná	Malaya kang	Ar eeyá	Mámúlé	Malaththé
Without sine												
In, on	La. Ns.	Lá	Lá	Ná	Ka. Plóng	{Mo. khep mo. / káthung tho}	Dá	Ri	E'. Té *(d)*	Rí	Yáng. Ang.	Mi
Now	Dengté. Da. Deng.	Thándá	Tángká	Dháto	Along	Alo	Hanlé	Dunle	A'	Tasso	Chanlán	I'chí
Then	Dé té	Thi dwi	Tama	O'dé. O'di ging	Othá	Khem pha lé	Khwomlo	Jámá	Wala	Chok léné	Arnan	Méná
When?	Gang té, Nam.	Kha dwi	Tanam	Nam	Sathé	A'phá lé	Démkhé	Ká i ma	Gola	Khai mo	Eyon	Géná
To-day	Déring	Thiring	Tiring	Dharing	Sarong	Alin	Ai	Tini	Thawon	Chini	Méy láti	Dís
To-morrow	Sang. Thoré.	Sáng	Thoráng	Lák	Tándik	Mang koleng	Nangar	Nhá gá	Thapo	Pyángóra	Tuyángmi	Sináti
Yesterday	mDang	Dáng	Dáng	Khichá	Tasso	Meh' ma	Akhománg	Thá	Tela	Tuyángmi		
Here	Hadira	Dicho	Dirú	Di té	Alim. Aba.	Kót ná	Wadá	Jyásé	Thákhé	Chóri	Ilak	Watha
There	Hóa	Hicho	Chórú	Phá té	Pil. Woba	Ná	Miyánú	Kersyé	Uké	Kyóri	Alak	Yóré
Where!	Gangna	Khácho	Kóni	Kánk té	Saba. Sabi	Atáng	Khádánú	Ukákhé	Khain	Khanóri	Dótha. Gótha.	Dótha. Gótha.
Above	a'Tengna	Téng. Cho.	Yégi Tyang	Tén khá. Téng	Atún. Tal. A plóng.	Thámg	Madhani	Toyang	Cho	Tóngri	Dhónam	Ri
Below	Hog na	Wó. Syó. Magi	Wag	Wóh	{Achúm / Chúnl. Sadam}	Má	Móyúnl	Moyang	Ko	Mongri	Mháka	Yú
Between	Bar, du	Bhar	Par	Páná	Ahik. Achúk	Kálúm	Lándi	Gúngari	Dathú	Khómri	Mi khiáng	Daté
Without, outside	Phyi, rohna	Chi	Yáng	Phi	Póng	Bihar	Udúng yá	Mang gyér	Pine	Hó jéri	Bihar	Bahir
Within	Nang, na	Náng	Náng	Náng	Sagong	Kósi gang. Hong	Ukúng yá	Túng gyér	Dúné	Nhóri	Bhitar	A'gá
Far	Né. Syé	Tháring	Rimbo	Thi ring	Maram	Mánkhó	Mángná	Thúring	Tápá	Rhómó	Lón	Gnani
Near	Ring	Thánl	Thok nimbo	Thi ni	Athol	Neng dáng	Nékká	Jyut na	Saiti	Kóglo	Khwep	Néthá
Little	Nyúng	Nigiva	Chiyak chik	Nyúng bo	Amún	Mi sa	Chichi	Ukú	Bhati	Chigi dé	Chók já	Iskó
Much	Mang. Tumo.	Má gré	A'á	M'ng bo	Ag yip	Yorik	Bodho	Lhásu	Apá	Lhéyó	Dhór	Itch ká
How much?	Tsam. Tsoma.	Khá chwé	Kajó	Kájéu	Satet	A'khen	Dé mdyé	Khájú	Gulí	Ka té	Kódit	Gósi
As, rel.	Hadétsog	Khándá	Kándé	Katé	Salóma	Aphá dong há	Khain súko	Waspa	Gathing	Khaga liyon	Adáng cha.	Dódiv
So, corr.	Détsóg	Thándá	Phándé	O'dé	Olom	Khem phá dong ba.	Khain súko		Athing	Hachéga liyon		Módiv
Thus, por.	Jitsóg	Dindá	Dindé	O'dé. Dé	A'lom	Kon phá dong ba	Woin súko	Chéspá	Tha thing	Chéga liyon	Téáng cha.	Akko
How!	Tsóg. Chitsóg	Khácho.	Khándá.	Kándo. Kándá	Salóm	A'phá	A'insúko	Khaspá	Gathé. Gé.	Khaga liyon	Kódáng cha.	Dódiv
Why!	....	Khá ín	Káng	Kám bé	Shá mat	{Thé áng. / Thé jokma / Thé yambókle}	{Khámsé}	Tik	Chhá.	Ta	Kótta	Mara
Yes	....	I'a	Ín	Tép. In.	Ak. Euk.	O'k	Angá	Mimná. Yá.	Khan. Da. Ang. / Ma Khá. Mat. / Ahang	Wót	Hó. Lé An.	Mai
No	Ma. Mi	Mén	Men	Mé tép. Men.	Mé né	Men. Ná	Máng	A'nla		A'. Waché	Málé.	Ma mai
(Do) not	....	Má	Má	Má	Má-nam *(a)*	Ma-ne *(b)*	Man	Thá		Maté	Má	Mo
Also, And	Yang	Yáng	Dáng. Ang.	Dá	Lá	Ang	Ning	Yen. Den.	Ang. Nang.	Yé	Ba	Nú
Or	....	Mo	Nam. Inam.	Yáng. Mo.	Yáng. Ea.	Bi	Hé	Wá	Lá	Bani. Gi.	Ki	Dé
This	Hadé	Di	Di. Didi.	Di. Didi.	Até	Kon	Wó	Chún	Thó	Chóh yo	Ioé ná	Yékwé
That	Dé	Phi-li	Phi dándá	Phé. Phedi	Oré	Khen	Mó	Hó chun	Wó	Hó chon yo	O'sé ná	Makwé
Which, rel.	....	Thinda	Swin	Kédi	Sare	A'ti	Sá	Khá chá	Gá. Só	Só	Kós	Tékwé
Which, corr.	....	Thé	Thi ding	U'di	Waré	Khen	Khó	Hó chá	Wo	Thi	Hós	Me kwé
Which?	Gang	Khangi	Swin	Ká di	Sasó	Thé	Khá. Ko	Khá chá	Gá. Só	Sé	Kós	Té kwé
What?	Chi	Khángi	Kháng	Kang chi. Ksn.	Shá	Thé	Di. Dé	Tigi	Chihú	Tá	Hi	Maro
Who?	Só. Kha.	Khángi. Só.	Sá	Ká	Tó	Hát	Dí	Tigi	Só	Só	Súra. Hira.	Súká
Why?	Chinhig	Khá in	Khai táng	Kándoshi	Shóri. Tham.	Hát ré	Dimin	Khá lái	Chihúng	Tayáng	Hihi ko	Mácká
Any body	Sóchig. Khachig.	Só in	Só in	Sáyú. Ká imchi	Tóki	Hát lé	Akai	Chou	Sóng	Sáyáng	Súr	Súká
Eat!	Zo	Só	Só. So	Sah	Zó. Thi	Cid	Cho	Thúng	Na	Chaá	Jóó	Jan
Drink!	hThúng	Thúng	Thóng	Thóng	Thong	Thung né	Dúng	Thúng	Tóp	Thú né	Gaa	Túng
Sleep	Nyah	Nyé	Nyól	Lhóng	Sí	Ipaé *(c)*	Imná *(c)*	Gnang	Don	Ród	Mis	Ip
Wake	....	caret	caret	Gwet	Then	Yaré	Iyá	Nyet	Nhyú	Nyód	Rét	Bók
Laugh	bGad	Gá	Gwet									Ris *(e)*

(a) *Ma* is a pre-fix and *nam* a conjunct root-fix; thus *ma mat nam*, do not.

(b) In Lepcha and Limbú the double negative is used in conjunctions precisely in the same way. Thus, from the Lepcha verbal root *ryo*, it is good, is formed *ma-ryán-né*, bad, and from the Limbú root *mak*, it is good, *mon-mak-nóno*, bad, an extra-harmonic consonant being added in both tongues to the root.

(c) Of the verbs, the final element is the neuter sign: The final nasal, almost neutral, coloring rather to root than grammar: The final dentals *(t, d)* and gutturals *(k, g)* and labials *(p, b, v, m)*, with or without a consonant, transitive signs; but all more or less passing into oblivion, as well as all cases of that suffixed pronoun, which, in the more complex tongue, helps to difference the transitive and reflex forms, as in Hayu, Gyarung, &c. See on, to warp and give.

(d) Elongation of terminal vowel merely often expresses in as in declension. Also the abl. and instr. sign *hó*, *yáno*.

English.	*Tibetan, written.*	*Tibetan, spoken.*	*Sérpa.*	*Bhútiai or Lhópa. Lepcha.*	*Limbú.*	*Kiránti.*	*Mórmi.*	*Néwár.*	*Gúrung.*	*Magar.*	*Súnwár.*
Weep	Ná. Shum.	Gnó	Gnáni	Goá	Rhiop	Hbá *(f)*	Khárs	Krijh	Khwo	Krod	Róp	Gnák
Be silent	Khong	Chúm	Khári	Khá chúm	Sakmá	Swité	Man chebda	Ká dyé	Súmá khá chóp	Túya pun	Má chók	Pjáo ma pau
Speak	brJod. Smrás.	*caret*	*caret*	Lap	Li	Pléré	*caret*	Nava	*caret*	*caret*	*caret*	Bák
Come	Hóng. s Byon.	Syó	Syok	Syó	{ Di — move aba { di, come, or here { move	Phéré	Béná	Khos. Jyan gos	Wá	Khó	Rá ni	Pyá
Go	Song. Gro. Gya.	Gyó. Song.	Gyok	Súng	Nón	Bégé	Khárs	Nyá. Syégo	Hon	Yád	Ná ni	Lau
Stand up	bChlar	Lóng	Lóng	Lóng	Lók. Ding.	Póge	Yewá khatá	Bab	Dong	Bédh	Swóni	Bók
Sit down	bDag.	Deh	Den	Deu	Gnán	Yóng sé	Yónga	Tyá	Phe té	Tidh	Ná na	Bák
Move, walk	bGro	Gyó	Dóng	Dyá	Nóo. Di	Bégé	Byá	Brou	Nyá. Hóg.	Yáy	Wha ni	Gák
Run	rGyág.	Gyágé. Chong.	Chóng	Pún kyap	Deung	Lákté. lók-te	Lóyá	Yár	Bwi	Dhil	Yani	Plók
Give	{ bDih. Phal. Thong.	{ Phin. Ba Bak.	Bin	Láng. Nang.	Bá. Bi	{ Pirúng né *(g)* { Pi-re	{ Púng { Pél	Pin	Byé. Ti	Pin	Láni	Gi
Take	bLaó. ýong. Hen	Lóng. Yá	Ling	Láp. Nang.	Lyó	Lé	Bóté	Thob	Ká. Ná.	Kinú	Laó	Ilyé
Strike	bDún. rDog	Dúng	Syet	Dúng	Bak	Hipté. hip-té	Mou	Bob	Dá	Tan	Dóng	Táp
Kill	Shig Sód. bDúm.	Sé		Sóh	Sót	Sóré	Sóng	Sót	Syá	Thód. Sód	Gnáp	Sát
Bring	bKhyón. sKyeh.	Bá syó, give, come	Gyap	t-syó, give, come	Bá dí, give, come	Phep-pé	Pá tag	Bon	Há ki	Pók	Rákó	Pit
Take away	bKhyón. bKhyer.	Bák sóng, give, go	Khár syop, lift	Bak sóng, give, go	Bá nón, give, go	Téré	Khá té	Pór	Yénki	Bhód	A'thó	Lat
Lift up, raise	{ bDegs. Slon.	{ Khár	Khár	Thá	Chún	Pókhé. Po-ke	Khuyá	Pýyó	Lhog Ba	Nód	Bá	Pók
Bear, carry	{ sNyoh.	Nyen	Syen	Nyen	Nyen	Khepsé. Khep-se	Yénú	Gnán	Nyó	Thé-ó	Tiansó	Nyen
Hear	Nyan. gSon.	Nyen	Syen	Som tang. Noh	Chúng	Sungnire. Sing-te	Sin té	Gó	Síki	Mhédiel	Phéro	*caret*
Understand	Soma. Gsa.	Sóm	Syen									
Tell, relate	bShód. bChód	Láp. Chwé	Lap	Dan	Chekhé. Che-ke	Khúng métú	Syát	Kóg	Bid	Sóya	Khúngni	Den
Good	Bag-yód	Yappo	Ma lémú	Lémú	Ayyúm. Ryumbo(c)	Nóh ka. Ketoba	Náwa	Jóha	Bhing *(i)*	Gyépché	Mágrepche	Rimmo
Bad	Nang-po	Dúkpo	Ma lémú	Ma lém	Ayyúm. Ryumbo	Kemba. Khrpembo	Awra	Ajába	Ma bhing	A'saba	Mágrepche	Marik mosó
Cold	Grang-po	Thanmo	Thyángmo	Khyú mo	Ahyúm. Hyumbo	Kesmba. Semba	Keng yong	Sya	Khwá wog	Simba	Rhig cho	Chi so
Hot	Tsha-po. Drós-po(a)	Chabé	Tenmo	Ten mo	Arhúm. Rhumbo	Kego ba	Kéyúng	Lépá	Khwi	Kro ba	Khan cho.	Hoso
Raw	.....	Zyembo	Zyenba	Mú cho bo	Asen. Zembo	Kdeh'la	U'chiva	Chinga	Kachi	A'mtra	Mibil	Chéri pla
Ripe	Smínbo	Chombo	Chobo	Chochopo	Anuyen. Myenbo	Kdaúngya	Dan va	Mis ba	Nhin gá	Miva	Mincho	Mi só
s'weet	.....	Gnarmo	Gnomo	Gnú mo	Akham. Khámbo	Kelimba *(h)*	Lemko	Kókí ba	Chakú	Gnába	Jyá cho	Jiji
Sour	.....	*caret*	*caret*	Tek po	Krúp	Menlim mina(d)	Sávó	*caret*	Phaké	Soba	Thúp cho	Dá só
Bitter	Dsemo. rTégpo.	Jóbó	Khaki	Khaké	Akrim. Krimbo	Ke khik pa *(k)*	Khákó	Kún ba	Khaiyé	Kámba	Khá cho	Kaso
Handsome	.....	.....	Lémo. Simbu.	Lé mú	Aryum. Ryumbo	Nóhra. Kenohra	Khánóhvo	Brot khába	Dunlá	Saba	Sné chéja	Rimmo
Ugly	{ Mdsemo	{ Men jébo	{ Maúmba	{ Ma lemu	Mayúnne(d)	Phem bá	Udáng twong tong	Thicho	Tapyong	Kyoh	Dhing cho	Mariimmo
Straight	{ Mistagpo	Thúng bo	Tango	Thing bo	Ning	Tónló	Udúngá twon tong	Thichó	Bekó	Kúdúng	Chik chi danoho	Shéjo
Crooked	{ Drenpa	Kók kók	Tikkó	Tikkó	Angnáp *(e)*	Kók té	Udúngúi twon tong	Kókúngú	Mónyá	Hákú	Bóchó	Bhéjo
Black	Nagpo.	Nakpo	Karpo	Nakpo	Anók	Kámakli	Mákuchakwa	Tára	Tégyá	Tárkya	Gún cho	Bwi. nyé
White	sGrébú. Tudpo.	Karpo	Márpo	Karpo	Adám	Képhéra	U mpi yúng wa	Tégá	Hyoun	Wólkya	Lóti cho	Lala
Red	dKarpo	Márpo	Márpo	Márpo	Achem	Kábolla	Hiti. láwa	Bila	Phúng	Wá. wéa	Phiphi dancha	Gigi
Green	sMukpo	Jhangé	Námbo	Nhyam bo	Phúng phong	Léhla	Chak la	Pingsé	Bong ba	Tabe. ta-ba	Gyá cho	Pjá
Long	bJangchú	Rimbo	Rimbo	Rim bú	Arhen. Rhembo	Kemba	Méntí	Rong ba	Chíbi. chi-ha	Rédha	Tán cho	Laiso
Short	Thúngpo	Thún dáng	Thimmo	Thún bú	A'sún. Tumbo	Téngba	Déng tá	Nohba	Tuibi. ta-dhi	Cabba	Ghúng cho	Lúso
Tall	{	.....	Mábo	Mimo	Thúmbo. Thú.	Achú. Thúbo	Kemba	Kún tá	Chigbli. Bágú	{ Chándbo	Tem cho	Hó chó
Short	{ man	.....	Thombo	Thembo	Mhúnten. Mhonr	Amun. Maubo	Tangba	Sim tá	Meba	{ chi-ki-dhi	Már cho	The baba
Small	Chúng. Phra(b)	Chún chúng	Tippá	Chúng bo	Achim. Chimbo	Chék pa	Uchú yáng	Jújú	Chigo. chi-gu	Chámba	Krún cho	Kól sotu
Great	Chénpo. sBombo	Bombo	Girmo	Gónto yeupo.	Rér rérbo	Kágak ma	Ap bo	Tangú jing	Tsengo ta-gu	The bá	Dallo	Kól kál
Round	sLuupo	Riri					Kánú pli	Bil to	Gógé. go-gu	Phal dong	Chou khi nya, H	Chár patya
Square	Grub shi	Thúrí	Túpchi	Dúzhi yeupo	Ton kyong phali	Kuyok téve lish		{ Tekúng-la — a { corners having	{ Kona pli	Phlébú	*caret*	*caret*
Flat	{	*caret*	Lillib	{ Lé blep. { Nah them.	{ Alep. Lepbo { Anap. Sapbo	Ka phélla	*caret*	Pati	Choba	Phlébú	Dhósho	Démso
Level	{	.....	.....	Gyá mó	Asyúm. Syumbo	Mehrú	Tok pág	Choba	Lhong	Choba	Rócho	Gyá so
Fat	rGyágpo	Thó thombo	Gyámo	Byé kó	Achim. Chimbo	Yóshó	Yóm	Jourpá	Gónd	Jhéj ba	Bhósho	Ladi
Thin	Srobbo. Rídpo	Tibbo	Nómna	Thing chhé	Pél	Nama	Hóding	Blap chi	Tyamó	Kwi phí	Mótsa	Pánga dati
Weariness	.....	Gyik	Yé ché	Khá kóm	U'ngné	Wá mik ma	Wait ná	Kwi phúi	Pisa	Tukrésya	Tukrésya	Amsija
Thirst	sKóm	Khákum	To kóng	Tó kí	Tshok. Kridok.	Sat lah ma	Sáá	Phoidang	Pisya	Phakáré		
Hunger	tTógs	Tók										

(a) Tshá. Dró. Tsé, Tro, Rhá. Gá. of the six first columns, exhibit the mutations of the verbal radical, it is hot, whence is universally derived the adjectival form of words by means of pre and post-fixes, quite analogous throughout or very nearly so. The pre-fixes are often omitted, as *Ke-pobo, fatso, good*, in *Limbú*, through the columns. The rest of the differences belonging to the appellatival letters or pre and post-fixed.

(b) Chong. Chúmi, main clause, *shi, ji, shá, shí, shéki*, through the columns. The rest of the differences belonging to the appellatival letters or pre and post-fixed.

(c) Both these forms are common. The latter shows plainly the Tibetan affection of the Lepcha tongue.

(d) Double negatives, pre and post-fixes, *Ka-yam-né, Mem limmind*, with the positive form euphemistically altered.

(e) Lepcha adjectives are like Burmese; *yoo* = it is good, and *kong, ditto*; *ni-yoo* and *ninkong* = good: *Nok*, it is black: *Asnó*, black, in both tongues.

(f) *r* is the common sign, up, on the *n*, *s*, or of other tongues. To make out the radical, the consonants of the words become often almost identity. Thus *Bingsdi, Bisita—rest, Sin, Phipyo, Pá-ang—rest, Phá, Pú, Sasita, Lépa—rest, Ja, Bipa, Mopa*, *Ma-ang—rest, Mé, Mopa*, *Mopa*, *Mopa*, *

No. VII.

ORIGIN AND CLASSIFICATION

OF THE

Military Tribes of Nepal,

BY B. H. HODGSON, Esq.

[*Read at the Meeting of the 9th January* 1833.]

THE great aboriginal stock of the inhabitants of these mountains, East of the River *Káli*, or in *Népál*, is Turanian. The fact is inscribed, in characters so plain, upon their faces, forms, and languages, that we may well dispense with the superfluous and vain attempt to trace it historically in the meagre chronicles of barbarians.

But from the twelfth century downwards, the tide of *Mussulmán* conquest and bigotry continued to sweep multitudes of the *Brahmans* of the plains from *Hindústán* into the proximate hills, which now compose the Western territories of the kingdom of *Népál*. There the *Brahmans* soon located themselves. They found the natives illiterate, and without faith, but fierce and proud.

Their object was to make them converts to *Hinduism*, and so to confirm the fleeting influence derived from their learning and politeness. They saw that the barbarians had vacant minds, ready to receive their doctrines, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed they taught, the lofty rank and honors of the *Kshatriya* order. But the *Brahmans* had sensual passions to gratify, as well as ambition. They found the native females —even the most distinguished—nothing loath, but still of a temper, like that of the males, prompt to repel indignities. These females would indeed welcome the polished *Brahmans* to their embraces, but their offspring must not be stigmatised as the infamous progeny of a *Brahman* and a *Mléchha*—must, on the contrary, be raised to eminence

in the new order of things proposed to be introduced by their fathers. To this progeny also, then, the *Brahmans,* in still greater defiance of their creed, communicated the rank of the second order of *Hindúism;* and from these two roots, mainly, sprung the now numerous, predominant, and extensively ramified, tribe of the *Khas*—originally the name of a small clan of creedless barbarians, now the proud title of the *Kshatriya,* or military order of the kingdom of *Népál.* The offspring of original *Khas* females and of *Brahmans,* with the honors and rank of the second order of *Hindúism,* got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many stirpes of the military tribes of *Népál* is to be sought in the nomenclature of the sacred order. It may be added, as remarkably illustrative of the lofty spirit of the *Parbattias,* that, in spite of the yearly increasing sway of *Hindúism* in *Népál,* and of the various attempts of the *Brahmans* in high office to procure the abolition of a custom so radically opposed to the creed both parties now profess, the *Khas* still insist that the fruit of commerce (marriage is out of the question) between their females and males of the sacred order shall be ranked as *Kshatriyas,* wear the thread, and assume the patronymic title.

The original *Khas,* thus favored by it, became soon and entirely devoted to the *Brahmanical* system.* The progress of *Islám* below daily poured fresh refugees among them.

They availed themselves of the superior knowledge of the strangers to subdue the neighbouring tribes of aborigines, were successful beyond their hopes, and, in such a career continued for ages, gradually merged the greater part of their own habits, ideas, and language (but not physiognomy) in those of the *Hindús.*

The *Khas* language became a corrupt dialect of *Hindí,* retaining not many palpable traces (except to curious eyes) of primitive barbarism.

An authentic anecdote told me at Káthmándú confirms the origin above assigned to the modern Khas tribe of Népál. In the reign of

* That is, they agreed to put away their old gods, and to take the new; to have *Brahmans* for *Gúrús;* and not to kill the cow: for the rest, they made, and still make, sufficiently light of the ceremonial law in whatever respects food and sexual gratification. Their active habits and vigorous character could not brook the restraints of the ritual law, and they had the example of licentious *Brahmans* to warrant their neglect of it. The few prejudices of the *Khas* are useful, rather than otherwise, inasmuch as they favor sobriety and cleanliness.

Ram Sáh of Górkhá, an ancestor of the present dynasty of Népál, an Ambassador was sent from the Durbar of Górkhá to that of Néwár, to exhibit the Górkhálí Rajah's pedigree and to claim recognition of alleged kindred. The head of the renowned Sesodians, somewhat staggered with the pedigree, seemed inclined to admit the relationship, when it was suggested to him to question the Ambassador about his own caste as a sort of test for the orthodoxy or otherwise of the notions of caste entertained in the far distant, and, as had always at Ujain been supposed, barbarous Himálaya. The Ambassador, a Khas, who had announced himself as belonging to the martial tribe, or Kshatriya, thus pressed, was now obliged to admit that he was nèvertheless a Pándé, which being the indubitable cognomen of a tribe of the sacred order of Hindúism, his mission was courteously dismissed without further enquiry.

The *Ekthárials* are the descendants more or less pure of *Rájpúts* and other *Kshatriyas* of the plains, who sought refuge in these mountains from the *Moslem*, or merely military service as adventurers. With fewer aims of policy, and readier means in their bright swords of requiting the protection afforded them, than had the *Brahmans*, they had less motive to mix their proud blood with that of the vile aborigines than the *Brahmans* felt the impulse of, and they did mix it less. Hence, to this hour, they claim a vague superiority over the *Khas*, notwithstanding that the pressure of the great tide of events around them has, long since, confounded the two races in all essentials. Those among the *Kshatriyas* of the plains, who were more lax, and allied themselves with the *Khas* females in concubinage, were permitted to give to their children, so begotten, the patronymic title only, not the rank. But their children, again, if they married for two generations into the *Khas*, became pure *Khas*, or real *Kshatriyas* in point of privilege and rank, though no longer so in name! They were *Khas*, not *Kshatriyas*, and yet they bore the proud cognomina of the martial order of the *Hindús*, and were, in the land of their nativity, entitled to every prerogative which *Kshatriya* birth confers in *Hindústán!*

Such is the third and less fruitful root of the *Khas* race.

The *Ekthárials* speak the *Khas* language, and they speak no other.

The *Thakuris* differ from the *Ekthariahs* only by the accidental circumstance of their lineage being royal. At some former period, and in some little State or other, their progenitors were princes.

The *Sáhí* or Sáh are the present royal family.

The remaining military tribes of the *Parbattias* are the *Magar* and *Gúrung*, who now supply the greater number of the soldiers of this State.

From lending themselves less early and heartily to *Brahmanical* influence than the *Khas*, they have retained, in vivid freshness, their original languages, physiognomy, and, in a less degree, habits.

To their own untaught ears their languages differ entirely the one from the other, and no doubt they differ materially, though both belonging to the unpronemenalized type of the Turanian tongues. Their physiognomies, too, have peculiarities proper to each, but with the general caste and character fully developed in both. The *Gúrungs* are less generally and more recently redeemed from *Lamáism* and primitive impurity than the *Magars*.

But though both the *Gúrungs* and *Magars* still maintain their own vernacular tongues, Tartar faces, and careless manners, yet, what with military service for several generations under the predominant *Khas*, and what with the commerce of *Khas* males with their females,* they have acquired the *Khas* language, though not to the oblivion of their own, and the *Khas* habits and sentiments, but with sundry reservations in favor of pristine liberty. As they have, however, with such grace as they could muster, submitted themselves to the ceremonial law of purity and to *Brahman* supremacy, they have been adopted as *Hindús*. But partly owing to the licenses above glanced at, and partly by reason of the necessity of distinctions of caste to *Hindúism*, they have been denied the thread, and constituted a doubtful order below it, and yet not *Vaisya* nor *Sudra*, but a something superior to both the latter—what I fancy it might puzzle the *Shaistrís* to explain on *Hindú* principles.

The *Brahmans* of *Népál* are much less generally addicted to arms than those of the plains; and they do not therefore properly belong to our present subject. The enumeration of the *Brahmans* is nevertheless necessary, as serving to elucidate the lineage and connexions of the military tribes, and especially of the *Khas*.

The martial classes of *Népal* are, then, the *Khas*, *Magar*, and *Gúrung*, each comprising a very numerous race, variously ramified and sub-divided in the manner exhibited in the following tabular statement.

* Here, as in the cases of the *Brahman* and *Khas*, and *Kshatriya* and *Khas*, there can be no marriage. The offspring of a *Khas* with a *Magarin* or *Gúrungni* is a titular *Khas* and real *Magar* or *Gúrung*. The descendants fall into the rank of their mothers and retain only the patronymic.

The original seat of the *Khas* is ordinarily said to be *Górkhá*,* because it was thence immediately that they issued, seventy years ago, under the guidance of PRITHVI NARAYAN, to acquire the fame and dominion achieved by him and his successors of the *Górkháli* dynasty.

But the *Khas* were long previously to the age of PRITHVI NARAYAN extensively spread over the whole of the *Choubísya*, and they are now found in every part of the existing kingdom of *Népál*, as well as in Kúmáun, which was part of *Népál* until 1816. The *Khas* are rather more devoted to the house of *Górkhá*, as well as more liable to *Brahmanical* prejudices than the *Magars* or *Gúrungs;* and, on both accounts, are perhaps somewhat less desirable as soldiers for our service than the latter tribes. I say somewhat, because it is a mere question of degree; the *Khas* having, certainly, no religious prejudices, nor probably any national partialities, which would prevent their making excellent and faithful servants in arms; and they possess pre-eminently that masculine energy of character and love of enterprize which distinguish so advantageously all the military races of *Népál*. The original seat of the *Magars* is the *Bára Mangránth, or Satahung, Páyung, Bhírkót, Dhor, Garahúng, Rísing, Ghiring, Gálmi, Argha, Kháchi, Músikót*, and *Isma;* in other words, most of the central and lower parts of the mountains, between the *Bhéri* and *Marsyándí*† Rivers. The attachment of the *Magars* to the house of *Górkhá* is but recent, and of no extraordinary or intimate nature. Still less so is that of the *Gúrungs*, whose native seats occupy a line of country parallel to that of the *Magars*, to the North of it, and extending to the snows in that direction. Modern events have spread the *Magars* and *Gúrungs* over most part of the present kingdom of *Népál*. The *Gúrungs* and *Magars* are, in the main, *Hindús, only because it is the fashion;* and the *Hindúism* of the *Khas*, in all practical and soldierly respects, is free of disqualifying punctillios.

These highland soldiers, who despatch their meal in half an hour, and satisfy the ceremonial law by merely washing their hands and face, and taking off their turbans before cooking, laugh at the pharisaical rigour of

* Górkhá, the town, lies about sixty miles W. N. W. of Káthmándú. Górkhá, the name, is derived from that of the eponymous deity of the royal family, *viz.* Górakshanath or Górkhánath, who likewise has given his name to our district of Górakpur.

† The *Marichangdi* of our maps.

our *Sipáhis*, who must bathe from head to foot and make *púja*, ere they begin to dress their dinner, must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours.

In war, the former readily carry several days' provisions on their backs: the latter would deem such an act intolerably degrading. The former see in foreign service nothing but the prospect of glory and spoil: the latter can discover in it nothing but pollution and peril from unclean men and terrible wizards, goblins, and evil spirits. In masses, the former have all that indomitable confidence, each in all, which grows out of national integrity and success: the latter can have no idea of this sentiment, which yet maintains the union and resolution of multitudes in peril, better than all other human bonds whatever; and, once thoroughly acquired, is by no means inseperable from service under the national standard.

I calculate that there are at this time in *Népál* no less that 30,000 *Dákhréahs*, or soldiers off the roll by rotation, belonging to the above three tribes. I am not sure that there exists any insuperable obstacle to our obtaining, in one form or other, the services of a large body of these men; and such are their energy of character, love of enterprize, and freedom from the shackles of caste, that I am well assured their services, if obtained, would soon come to be most highly prized.*

In my humble opinion they are by far the best soldiers in Asia; and if they were made participators of our renown in arms, I conceive that their gallant spirit, emphatic contempt of Madhesias (people of the plains,) and unadulterated military habits, might be relied on for fidelity; and that our good and regular pay and noble pension establishment would serve perfectly to counterpoise the influence of nationality, so far as that could injuriously affect us.

The following table exhibits a classified view of the *Brahmanical* and Military tribes, with their various sub-divisions.

---

* Since this paper was written (twenty-five years back) the value and the availability to us of the Górkháli soldier tribes have been well tested; and it is infinitely to be regretted that the opinions of Sir H. Fane, of Sir C. Napier, and of Sir H. Lawrence, as to the high expediency of recruiting largely from this source, were not acted upon long ago. So long as my voice carried any weight, I often pressed the subject on the attention of those in authority. But the then prejudice in favour of Brahman and Kshatri Sipáhis neutralized all my efforts, though the danger of so homogeneous an army of foreign mercenaries was, among other arguments, earnestly dwelt upon.—1857.

Tabular View of the Tribes.

Brahmans.

Arjal.	Rúpâkhêti.	Osti.	Dhurâri.
Pondyâl.	Khativâra.	Utkûlli.	Bhúrtyâl.
Khanâl.	Dhâkal.	Kandariah.	Panêru.
Rêgmi.	Adhikâri.	Ghart mêl.	Lóityâl.
Bhattrâi.	Doeja.	Ghartyâl.	Sigdhyâl.
Nirôla.	Rukâi.	Nivapânya.	Barâl.
Achârya.	Sywâl.	Têmrâkoti.	Gotamya
Bhatt.	Rijâl.	Uphaltopi.	Ghorasaini.
Sâpan kotya.	Dhúngyâl.	Parijai Kavala.	Risyâl.
Maharâshtra.	Loiyâl.	Homya Gâi.	Châlisya.
Kôirâla.	Dotiyâl.	Champa Gâi.	Dhôngâna.
Pakonyâl.	Kandyâl.	Gûra Gâi.	Bharâri.
Sattyâl.	Katyâl.	Subêri.	Bâgalya.
Dohâl.	Dangâl.	Pandit.	Dulâl.
Lamsâl.	Singyâl.	Têva pânya.	Parajuli.
Rimâl.	Bikrâl.	Timil Sina.	Bajgâi.
Dêvakotya.	Ukniyâl.	Kâphalya.	Satôla.
Parbatya Vash.	Bhattwâl.	Gaithoula.	Ghúrchôli.
Parbatya Misr.	Gajniyâl.	Gairaha Pipli.	Kêláthoni.
Davâri.	Chavala Gâi.	Ghimirya.	Gilal.
Koikyâl.	Vasta Gâi.	Simkhâra.	Lahôni.
Népâlya.	Banjâra.	Phúnwâl.	Muthbari.
Barâl.	Dâgi.	Chamka saini,	
Pokaryâl.	Sôti.	Pûra saini.	

Khas.

1st Sub-division of the Khâs, called Thâpa.

Bagyâl.	Gâgliyâ.	Powâr.	Khapotari.
Takuryâl.	Súyâl.	Ghimirya.	Parâjuli.
Palâmi.	Maharâji.	Khulâl.	Deoja.
Gûdâr.	Lâmichanya.	Sunyâl.	

2nd Sub-division of the Khâs, called Bishnyât.

Khulâl.	Khaputari.	Sripâli.	Puwâr.

3rd Sub-division, called Bhandâri.

Raghubansi.	Lâma.	Sijapati.	

4th Sub-division, called Kárki.

Sutâr.	Lâma.	Mûndala.	Khûlâl.

5th Sub-division, called Khánká.

Powâr.	Maharâji.	Partyâl.	Khaputari.
Lakânggi.	Lâmichanya.	Khulâl.	Palpâli.
Kâlikotya.			

6th Sub-division, or Adhikari.

Thâmi.	Tharirâi.	Pokriâl.	Musiah.
Dhâmi.	Khadhsêna.	Thâkûri.	

7th Sub-division, or Bisht.

Kâlikotya.	Puwâr	Dahâl.	

8th Sub-division, or Kunwâr.

Bagâlya.	Khulâl.	Khanka.	Arjâl.

9th Sub-division, or Baniah.

Sijapati.

10th Sub-division, or Dâni.

Sijapati. Powâr.

*11th Sub-division, or Gharti.**

Kalikotya. Sijapati.

12th Sub-division, or Khattri.

Pândé	Khulâl.	Lâmichânya.	Arjâl.
Tewâri.	Suvêri.	Dhakâl.	Sâpkotya.
Panth.	Poryâl.	Phanyâl.	Silwal.
Adhikâri.	Sakhtyâl.	Burâl.	

True Khas not yet classified.

Dhongyâ	Sijal.	Satouya.	Rûpakhêti.
Loyâl.	Chouvala Gâi.	Parsâi.	Khatiwata.
Lamsâl.	Am Gâi.	Chalatâni.	Bhatt Râi.
Khukriyâl.	Baj Gâi.	Kilathoni.	Naopânya.
Dangâl.	Satya Gâi.	Muri Bhûs.	Dahâl.
Sikhmiyâl.	Deakota.	Alphâltopi.	Sôti.
Bhiryâl.	Garhtóla.	Parijâi Kawala.	Osti.
Pouryâl.	Sèòra.	Bamankotya.	Bhatt Ojha.
Bikrâl.	Bâlya.	Tewâri.	Kadariah.
Kanhâl.	Gilâl.	Porsêni.	Kâla Khattri.
Batyâl.	Choniâl.	Homya Gâi.	Dhûngâna.
Ganjâl.	Règmi.	Tûmrakot.	Pungyâl.

EKTHARYA, *or insulated Tribes ranking with Khas.*

Bûrathoki.	Chohan.	Bohara.	Kutâl.
Râya.	Boghati.	Chiloti.	Dikshit.
Ravat.	Khatit.	Dângi.	Pandit.
Katwâl.	Bâvan.	Raimanjhi.	Parsâi.
Khâti.	Mahat.	Bhukhandi.	Chokhâl.
Maghati.	Barwâl.	Bhusâl.	Chohara.
			Durrah.

THAKURI, *or Royal Lineages, ranking with Khas.*

Sâhi.	Singh.	Chand.	Jiva.
Malla.	Maun.	Hamâl.	Rakhsya.
Sêna.	Chohan.	Ruchâl.	

MAGARS.

I.—*Sub-division of the Magars, called Ránâ.*

Bhusâl.	Gyângmi.	Byângnâsi.	Kyâpchâki.
Aslâmi.	Pulâmi.	Phyûyâli.	Durra Lâmi.
Yahayo.	Gâcha.	Lâmichanya.	Mâski.
Sârû.	Pusâl.	Gandharma.	Charmi.
Arghounlé.	Thâda.	Dûtt.	

II.—*Sub-division of Magars, called Táhpa.*

Grânjâ.	Chumi.	Kêli.	Barêya.
Namjâli.	Lûngêli.	Jhângdi.	Mâski.
Darrâmi.	Sunâri.	Yângdi.	Phyûyali.
Marsyangdi.	Chitouriah.	Jhâri.	Arghounli.
Gelung.	Sinjali.	Sârû.	Rijâi.

* Manumitted slaves are called Párgharti, if of Khas lineage. They from a separate and rather numerous class, and so also do the Khawás or manumitted slaves of royalty.

III.—*Sub-division of Magars called Alaya.*

Yângmi.	Sarângi.	Pûng.	Lamjâl.
Súrya Vansi	Gônda.	Sripâli.	Sûyâl.
Khâli.	Dukhchâki.	Sijapati.	Panthi.
Thokchâki.	Mêng.	Gharti.	Rakhâl.
Sithûng.	Maski.	Lâmichânya.	Palâmi.
Lahakpâ.	Arghounle.	Khaptari.	Phyûyâli.
Kyapchâki.	Dûrrâ.	Khulâl.	Chermi.
Pachâin.			

GURUNGS.

Gúrúng.	Lâmichânya.	Khaptari.	Tangé.
Ghallé.	Siddh.	Ghûndâné.	Ghônyâ.
Byâpri.	Karámati.	Dhârên.	Paindi.
Vumjan.	Gôsti.	Jimêl	Mêngi.
Lâma.	Bagâlva.	Lopâté.	Dah Lâma.
Thâthûng.	Chandú.	Lothâng.	Kurângi.
Gôthi.	Chârki.	Bûlûng.	Khulâl.
Gondûk.	Khâti.	Shakya Lâma.	Surya Vansi Lâma.
Gohori.	Guâburi.	Golângya.	Madân.
Barâhi.	Pengi.	Khangva.	Palâmi.
Ghârti.	Dhakarên.		

Káthmándú, December 1832.

No. VIII.

ON THE

CHEPANG AND KUSUNDA TRIBES OF NEPAL,

By B. H. HODGSON, Esq.

Amid the dense forests of the central region of Népál, to the Westward of the great valley, dwell, in scanty numbers, and nearly in a state of nature, two broken tribes, having no apparent affinity with the civilized races of that country, and seeming like the fragments of an earlier population.

"They toil not, neither do they spin:" they pay no taxes, acknowledge no allegiance, but, living entirely upon wild fruits and the produce of the chase, are wont to say that the Rajah is Lord of the cultivated country, as they are of the unredeemed waste. They have bows and arrows, of which the iron arrow-heads are procured from their neighbours, but almost no other implement of civilization, and it is in the very skilful snaring of the beasts of the field and the fowls of the air that all their little intelligence is manifested.

Boughs torn from trees and laid dexterously together constitute their only houses, the sites of which they are perpetually shifting according to the exigencies or fancies of the hour. In short, they are altogether as near to what is usually called the state of nature as any thing in human shape can well be, especially the Kusúndas, for the Chépángs are a few degrees above their confréres, and are beginning to hold some slight intercourse with civilized beings and to adopt the most simple of their arts and habits. It is due, however, to these rude foresters to say, that, though they stand wholly aloof from society, they are not actively offensive against it, and that neither the Government nor individuals tax them with any aggressions against the wealth they despise, or the comforts and conveniences they have no conception of the value of.

They are, in fact, not noxious but helpless, not vicious but aimless, both morally and intellectually, so that no one could, without distress, behold their careless unconscious inaptitude. It is interesting to have opportunity to observe a tribe so circumstanced and characterized as the Chépángs, and I am decidedly of opinion that their wretched condition, physical and moral, is the result, *not* of inherent defect, but of that savage ferocity of stronger races which broke to pieces and outlawed both the Chépáng and the Kusúnda tribes during the ferocious ethnic struggles of days long gone by, when tribe met tribe in internecal strife, contending for the possession of that soil they knew not how to fructify! Nor is there any lack of reasonable presumptions in favour of this idea, in reference to the Chépángs at least; for the still traceable affiliation of this people (as we shall soon see), not less than the extant state of their language, demonstrates their once having known a condition far superior to their present one, or to any that has been their's for ages.

That the primitive man was a savage has always appeared to me an unfounded assumption; whereas that broken tribes deteriorate lamentably, we have several well-founded instances in Africa.* Quitting, however, these speculations, I proceed with my narrative. During a long residence in Népál, I never could gain the least access to the Kusúndas, though aided by all the authority of the Durbar; but, so aided, I once, in the course of an ostensible shooting excursion, persuaded some Chépángs to let me see and converse with them for three or four days through the medium of some Gúrungs of their acquaintance. On that occasion I obtained the accompanying ample specimen of their language; and, whilst they were doling forth the words to my interpreters, I was enabled to study and to sketch the characteristic traits of their forms and faces.† Compared with the mountaineers among whom they are found, the Chépángs are a slight but not actually deformed race, though their large bellies and thin legs indicate strongly the precarious amount and innutritious quality of their food. In height they are scarcely below the standard of the tribes around them‡—who however are notoriously short of stature—but in colour they are decidedly darker. They have elongated (fore and aft)

* Prich. Phys. Hist. Vol. II. passim. Scott's exquisite Novels throw much light on this subject.

† See the accompanying outline, which is remarkably faithful and significant.

‡ Magar, Múrmi, Khas, Gúrung, Néwár.

heads, protuberant large mouths, low narrow foreheads, large cheek bones, flat faces, and small eyes. But the protuberance of the mouth does not amount to prognathous deformity,* nor has the small suspicious eye much, if anything, of the Mongolian obliqueness of direction or set in the head. Having frequently questioned the Durbar, whilst resident at Káthmándú, as to the relations and origin of the Chépángs and Kusúndas, I was invariably answered, that no one could give the least account of them, but that they were generally supposed to be autochthones, or primitive inhabitants of the country. For a long time such also was my own opinion, based chiefly upon their physical characteristics as above noted, and upon the absence of all traceable lingual or other affinity with the tribes around them; so that I took the Chépángs, the Kusúndas, and also the Haiyus—a third tribe, remarkably resembling the two former in position and appearance—to be fragments of an original hill population prior to the present dominant races of inhabitants of these mountains, and to be of Tamulian extraction, from their great resemblance of form and colour to the aborigines of the plains, particularly the Kóls or Uraons and Malés. It did not for several years occur to me to look for lingual affinities beyond the proximate tribes, nor was I, save by dint of observation, made fully aware that the Mongolian type of mankind belongs not only to the races of known Northern pedigree, such as the mass of the sub-Himálayan population,† but equally so to all the aborigines of the plains, at least to all those of Central India. Having, of late, however, become domiciled much to the Eastward of Káthmándú, and having had more leisure for systematic and extended researches, those attributes of the general subject, which had previously perplexed me, were no longer hindrances to me in the investigation of any particular race or people. I now saw in the Mongolian features of the Chépángs a mark equally reconcileable with Tamulian *or* Tibetan affinities; in their dark colour and slender frame, characteristics at first sight, indeed; rather Tamulian than Tibetan, but such as might, even in a Tibetan race, be accounted for by the extreme

* It tends that way, however; and the tendency is yet more strongly marked in some of the broken Turanian tribes of Central India; so that the general effect upon the Northmen of their descent into the least healthy and malarious jungles and swamps of the Tropics, would seem to be to cause the Turanian type of human kind to assimilate with the African type, but with a long interval: degradation and hardship may in these broken tribes facilitate the effects of bad climate.

† See Journal for December last. I date their transit of the Himálaya from Tibet fully 1,500 years back. It is possibly much more remote.

privations to which the Chépángs had for ages been subject; and in their physical attributes taken together, I perceived that I had to deal with a test of affinity too nice and dubious to afford a solution of the question of origin.* I therefore turned to the other or lingual test; and, pursuing this branch of the inquiry, I found that, with the Southern aborigines, there was not a vestige of connexion, whilst to my surprise I confess, I discovered in the lusty† Lhópas of Bhútan the unquestionable origin and stock of the far removed, and physically very differently characterized, Chépángs! This lingual demonstration of identity of origin, I have, for the reader's convenience, selected and set apart as an Appendix to the vocabulary of the Chépáng language; and I apprehend that all persons conversant with ethnological enquiries will see in the not mere resemblance, but identity, of thirty words of prime use and necessity extracted from so limited a field of comparison as was available for me to glean from, a sufficient proof of the asserted connexion and derivation of the Chépángs, notwithstanding all objections deducible from distance, dissolution of intercourse, and physical non-conformity. But observe, the last item of difference is, as already intimated, not essential, but contingent, for both Lhópas and Chépángs are of the same, essentially Turanian stamp, whilst the deteriorations of vigour and of colour in the Chépángs, though striking, are no more than natural, nay inevitable, consequences of the miserable condition of dispersion and out-lawry to which the Chépángs have been subject for ages anterior to all record or tradition. And, again, with regard to local disseveration, it should be well noted, in the first place, that by how much the Chépángs are, and have long been, removed from Bhútan, by so much exactly do conformities of language

---

* See the subjoined note at the end.

† I am now satisfied that the source of my perplexity lay in the common Turanian origin of all the tribes adverted to, which differ physically or lingually only in degree—physically, according to their earlier or later immigration and more or less healthful and temperate new abodes; lingually, also, according to their more special affinity with the less or with the more simple-tongued tribes or sub-families of the North. The oldest tribes of Himálaya, as sufficiently proved by their relative condition and location, are the broken tribes driven to the inclement summits or malarious glens of the Himálaya; and these in general have languages of the pronomenalized or complex sub-type, so that Muller is wholly wrong in assuming that Himálaya has no lingual traits of Draviria—wrong also, I think, in the importance assigned to these contra-distinctive marks of race. It must be, after this, almost needless to add that the relationship of the Chépángs to the Lhópas is general, not special. See foregone papers.

demonstrate identity of origin, because those conformities cannot be explained by that necessary contact with neighbours to which the Chépáng language owes, of course, such Hindi, Parbattia and Néwár terms as the vocabulary exhibits; and, in the second place, we must recollect, that though it be true that 300 miles of very inaccessible country divide the seat of the Chépángs from Bhútan, and moreover, that no intercourse therewith has been held by the Chépángs for time out of mind, still in those days when tribes and nations were, so to speak, in their transitional state, it is well known that the tides of mankind flowed and ebbed with a force and intensity comparable to nothing in recent times, and capable of explaining far more extraordinary phœnomena than the disruption of the Chépángs, and their being hurried away, like one of the erratic boulders of geologists, far from the east of the bulk of their race and people. Indeed, the geological agents of dislocation in the days of pristine physical commotion may throw some light, in the way of analogy, upon the ethnological ones during the formative eras of society; and though we have no record or tradition of a Lhópa conquest or incursion extending Westward, so far as, or even towards, the great valley of Népál, we may reasonably presume that some special clan or sept of the Bhútanese was ejected by an ethnic cataclysm from the bosom of that nation and driven Westward under the ban of its own community alike, and of those with which it came in contact in its miserable migration, for misfortune wins not fellowship.

The lapse of a few generations will probably see the total extinction of the Chépángs and Kusúndas, and therefore I apprehend that the traces now saved from oblivion of these singularly circumstanced and characterized tribes, now for the first time named to Europeans, will be deemed very precious by all real students of ethnology. Their origin, condition and character are, in truth, ethnic facts of high value, as proving how tribes may be dislocated and deteriorated during the great transitional eras of society.

ADDENDUM ON BHUTAN.

LOH is the native name for Bhútán, and Lhópa and Dákpa (written Brúkpa) are native names for an inhabitant of Bhútan—whereof the former is the territorial, the latter, the religious, designation. In other words, a Lhópa is one belonging to the country of Bhútan, and a Dúkpá (rectè Brúkpa), a follower of that form of Lamáism which prevails in Bhútán, and which has become equally distinctive with the local designation for an inhabitant of the country, since the people of Bhót or Tibet were converted to the new or Gélúkpa form of that faith. Bhútan is a Sanskrit word, and is correctly Bhútánt, or 'the end of Bhót' (inclusively), the Brahmans, like the natives, deeming the cisnivean region an integral part of Tibet, which it is ethnographically, though by no means geographically. Had Klaproth and Ritter been aware that Lhó is Bhútan, and Lhópa an inhabitant of Bhútan, we should not have had their maps disfigured by a variety of imaginary regions placed East of Bhútan and termed Lokabadja, &c., a sheer variorum series of lingual error, resting on the single local name Lhó and its derivatives of a personal kind, as correctly and incorrectly gathered by them. Originally, some Bengáli rendered Lhó by the—to him—familiar word Lók *(regio)*; and then, being unaware that the Tibetan affix *bá vel pá* means belonging to, inhabitant of, he subjoined to the *bá* his own equivalent of *já* (born of), and thus was deduced Klaproth's furthest error (I omit others short of this one) of Lokabadja. To trace an error to its source is the best way to prevent its repetition, an aphorism I add, lest any person should suppose me wanting in respect for the eminent persons whose mistakes I have pointed out. Klaproth was possibly misled by Hastings' letters to and from Téshúlúngba.* But he and Ritter are fairly chargeable with constant creation of new regions out of mere synonyma! I could give a dozen of instances from their splendid maps.

* See Turner's Embassy and native account of Bhútan, in the Society's Transactions. The affix *thung* means valley, and Lhása also, being in a valley, it is often called Lhásalhungpa or thumba, that is, Lhása of the Valley.

Vocabulary of the Language of the Chépáng.

English.	*Chépáng.*	*English.*	*Chépáng.*
The world	Caret	Winter	Namjúng
God	*Nyam Ding	The rains	Nyamwá
Man	Púrsi	Grain	Yam
Woman	Mírú	Rice, unhusked	Yáng
Quadruped	Svá	Rice, husked	Chúí
Bird	Mó-wá	Wheat	Kan
Insect	Pling	Barley§	Caret
Fish	Gna T	Plantain	Maisé
Fire	Mí T	Pear	Pá-sai
Air	Máró	Tobacco	Mingo
Earth	Sá T	Pepper	Marich H
Clay, plastic	Sá lena	Red Pepper	Raksai
Water	Ti	Garlick	Bin
Light, lux	Angha	Oil	Sáté
The Sun	Nyam T	A tree	Sing-tak T
The Moon	Lámé T	A leaf	Ló T
The Stars	Kar T	A flower	Ró
A mountain	Rias T	A fruit	Chai
A plain	Dání	Wood	Sying T
A river	Ghoro	Fuel	Jháro sying
A ferry	Titachaparna ? (ford)	Grass	Caret
A boat	Caret	Straw	Won
A bridge	Tá	Bran	Rock
Husband	Palam	A horse	Serang
Wife	Malam	An ox	Shya
Father	Pá	A bull	You shyá
Mother	Má	A cow	Mó shyá
Brother	Hou	A buffalo	Misha T
Sister	Hou dhiáng	A dog	Kúï T
Grand-father	Tó	A cat	Caret
Grand-mother	Aie	A monkey	Yúkh
Uncle	Páng	A jackal	Karja
Aunt	Múm	A tiger	Já
Child	Chó	A leopard	Mayo já
Boy	Chó	A bear	Yóm
Girl	Chó riáng	A goat	Micha
Kinsfolk	Laikwo	A sheep	Caret
Strangefolk	Sáing	A hare	Caret
Day	Nvi Gni T	A hog, pig	Piak T
Night	Yá	An elephant	Kísí N
Dawn	Wágo	A deer	Kasya
Noon	Syáwa	A rat	Yú
Evening	Nyam rama	A mouse	Mayo yó
To-day	Ten	A manis	Cháng júng
Yesterday	Yon	A fowl (gallus)	Wá
To-morrow	Syang	Its egg	Wá-kún
A week	Caret	A pigeon	Bak-wá
A fortnight	Bákha yatlá	A crow	Káwá
A month	Yatlá	A sparow	Yúrkúnwá
A year†	Yatang	A lark	Bajú wá
Summer	Lhapa	A partridge	Títhara H
A quail	Umbá-wá	Cord, thin	Rhim
A kite or hawk	Mó-wá‡	Thread	Mayo rhim (mayo = small)
A fly	Yang	Needle	Gyap

* Nyam is the Sun, which is no doubt worshipped, and hence the identity of terms.

† The separate twelve months and seven days have no names.

‡ Wá is the generic of birds of the fowl kind.

§ No other grain named, but wheat and rice.

English.	*Chépáng.*
A bee	Túmbá
The human body	Mhá
The head	Tolong
The hair	Min
The face	Khén
The forehead	Jyél
The eye	Mik T
The nose	Gné Nyé
The mouth	Móthong
The chin	Kám-tyó
The ear	Nó T
The arm	Krút
The hand	Kútpá
The leg	Dom
The foot	Caret
The belly	Túkh
Bone	Rhús T
Blood	Wí
Blood-vessel	Só
A house	Kyim T
A door	Kharók
A stone	Báng
A brick	Caret
A temple	Ding thán
An idol	Simtá
Dinner	Amjia
A dish	Ló
A plate	Mila
Flesh	Mai
Bread	Lang
Vegetables	Kyáng
Honey	Túm
Wax	Main P
Milk	Gnútí
Ghee	Gheu H
Cloth	Nai
Clothes, apparel	Nai
Bed clothes	Lou
Upper vest	Doura
Lower vest	Súmbá
Shoe	Panai P
Stocking	Dócha P
Wool, raw	Min
Cotton, ditto	Kapás H
Hemp, ditto	Kyou
Bow	Lúi
Arrow	Láh T
Axe	Wárhé
Spade, hoe	Taik
Plough	You sing
Loom	Caret
Knife	Phiá ghúl
Brush, broom	Phék
Basket	Tokorong
Rope, thick	Rá
Beer	Han
Spirits	Rakshi P
The senses	Caret
Touching	Dinang
Smelling	Gnamang
Seeing	Yorsang
Hearing	Saisung

English.	*Chépáng.*
Pen	Ré syáng
Ink	Hildang
Sovereign	Rájah H
Subject	Parja H
Citizen	Béráng moy
Countryman, rustic	ó moy
Soldier	Gal moy
Villager	Désing moy
Priest	Jhákri
Physician	Chimé
Druggist	Osa yilong
Master	Sing chopo
Servant	Mayo ? (small)
Slave	Gráng
Cultivator	Kámin chara
Cowherd	Góthála H
Carpenter	Bing kami N
Blacksmith	Kami N
Weaver	Naik yousa
Spinner	Rhim rhousa
Tailor	Rúpsa
Basket-master	Gráng kióni
Currier	Pún rúpo
Tanner	Pún lai
Cotton-dresser	Rhim rhowan
Iron	Phalám P
Copper	Támba H
Lead	Sísa H
Gold	Liáng
Silver	Rúpá H
Rain	Nyóng wá
Frost	Chépú
Snow	Rápáng
Ice	Chépú
Fog	Khású
Lightning	Marang
Thunder	Maranh múra
A storm	Marhú
A road	Liam T
A path	Mayo liam
A spring (water)	Tíshakwó
Trade	Yinláng
Capital	Rás
Interest	Chó
Coin	Tanka H
Robbery	Latiláng
Theft	Ditto
Murder	Jénsatáng
Rape	Kútyúláng
Cultivated field	Blú
City or town	Béráng
Village	Dési
Horn	Róng T
Ivory	Laik
A still	Kúti póng
Stupid	Waiva chúl
Honest	Waba pina
Dishonest	Wada pilo
Great	Bronto
Small	Maito, Mayo
Heavy	Lito
Light, levis	Caret

English.	*Chépáng.*
Tasting	Youngsang*
Hunger	Rúng
Thirst	Kióp
Disease	Róg H
Medicine	Osá N
Fever	Aimang
Dysentery	Boárláng
Small-pox	Bróm
Fear	Rai
Hope	Aphró
Love	Mharláng
Hate	Ghrim náng
Grief, sorrow	Manbharáng
Joy	Yang náng
One	Yá-zho
Two	Nhi-zho T
Three	Sàm-zho T
Four	Phóï-zho
Five	Páma-zho
Six	Krúk-zho
Seven	Chana-zho
Eight	Práp-zho
Nine	Takú-zho
Ten	Gyib-zho
Half	Bákh
The whole	Yágúr
Some, any	Caret
Many	Jhó
None	Dómánalo
Near	Lókó
Far	Dyángtó
Blind	Mikchángna
Lame	Domtonga
Dumb	Nósa chúl
Deaf	Nósa mal
Clean	Bhangto
Dirty	Gálto
Strong	Jokto
Weak	Joklo
Good	Pito
Bad	Pilo
Ugly	Pilo
Handsome	Dyángto
Young	Dyáng mai
Old	Burha H
Clever	Chimo
To stand up	Chingsa
To sleep	Yémsa
To wake	Tyoksa
To give	Búïsa T
To take	Lísa T
To lend	Búïsa
To borrow	Lísa
To buy	Yingsa

English.	*Chépáng.*
Black	Gálto
White	Phámto
Green	Phelto
Blue	Gálto
Red	Dúto
Yellow	Yérpo
Sweet	Nimto
Sour	Nimlo
Straight	Dhimto
Crooked	Dóngto
Hot	Dháto
Cold	Yéstho
Dark	Caret
Light, luminous	Takto
Great	Bronto
Greater	Mhák tálto
Greatest	Mhák tálto
Small	Maito
Smaller	Cholam
Smallest	Cholam
To stand	Chimsa
To fall	Chónsa
To walk	Whása
To run	Kìsa
To climb	Jyáksa†
To question	Hótsa
To answer	Dyengnuksa
To request	Bajhináng ?*
To refuse	Bainanglo ?
To fight	Kaichinsa
To kiss	Chopchisa
To laugh	Nhísa
To cry	Rhiásа
To eat	Jhisa
To drink	Túmsa
To talk	Nhosa
To be silent	Ashimangsa
To shit	Yésa
To piss	Chúsa
To ascend	Jyáksa*
To descend	Púsa
To cut	Stalchisa
To break	Tlésa
To join, unite	Chósa
To jump	Jyésa
To sit down	Músa
To write	Résa
To read	Brósa
To sing	Mansa
To dance	Syáksa
To lie down	Kontimúsa
To get up	Caret
To tell a falsehood	Hekaksr
To see	Chésa yorsa

* Sá I think is the infinitive sign, and áng, the participial ; and one or other should appear uniformly here. Query ? Sá the sign of neuter verbs.

† If, as I suppose, Sá be the infinitival sign, there must be error, and the rather that all the verbs should have one form. A'ng, I think, is the participial sign.

English.	*Chépáng.*	*English.*	*Chépáng.*
To sell	Yinlangalsa	To hear	Saisa*
To exchange	Gyésa	To taste	Lyémsa
To live	Caret	To smell	Namsa
To die	Caret	To touch	Dimsa
To reap	Rásа	To count	Théngsa
To sow	Warsa	To measure	Krúsa
To thresh	Rhapsa	To remember	Mhardangsa
To winnow	Krapsa	To forget	Mhoiyangsa

N. B.—T postfixed indicates a Tibetan etymon for the word, Ha Hindi origin, Pa Parbattia or Khas, and Na Néwár ditto. It was not in my power to do more than collect vocables. I could not ascertain structure: but comparing all the words, I conceive the anomalies of the verbs may be set right by assuming Sá to be the infinitival sign, and áng, varied to chang, yang and rang, the participial one.—*B. H. H.*

List of Chépáng Words derived from the Tibetan Language, and specially the Bhútanese Dialect of it.

English.	*Tibetan.*	*Lhópa.*	*Chépáng.*
Eye	Mig	"	Mik
Sun	Nyima	Nyim	Nyam
Sky	Namkháh	Nam	Nam
Ear	"	Nó	Navó
Mountain	Rí	Rong	Rías
Star	Karma	Kam	Kar
Tree	Jon-shing	Shing	Sing-tak
Wood	"	Shing	Sing
Leaf	Ló-ma	"	Ló
Salt	Tsá	Chha	Chhé
Road	Lam	Lam	Liam
House	Khyim	Khim	Kyim
Moon	Lavo	"	Lámé
Bone	Rúspa	"	Rhús
Fire	Mé	Mí	Mí
Arrow	Dáh	Dáh	Láh
Dog	Khyi	Khi	Kúï
Buffalo	Mahi S	Meshi	Mísha
Day	"	Nyim	Nyi
Earth	"	Sá	Sá
Fish	Nyá	Gná	Gná
Hog	Phag	Phag	Piak
Horn	Rá	Róng	Róng
Two	Nyis	Nyi	Nhí-zho†
Three	Súm	Súm	Num-zho
Give	Búh	Bin	Búï
Take	Lan	Ling	Lí

---

* These should be Chésa and Saisa I apprehend; and so of the rest.

† Zho is a emunerative servile affix, like Thampa in the decimal series of Tibetan.

No. IX.

A

CURSORY NOTICE OF NAYAKOTE

AND OF THE

Remarkable Tribes Inhabiting it;

By B. H. HODGSON, Esq.,

Resident at the Court of Népál.

Nayakote, or the Hither Náyakóte, as it is often called, to distinguish it from Náyakóte of the Choubisi, is the name of a petty town and district lying W. N. W., seventeen miles from Káthmándú, by the high road to Górkha. The town (so to speak) is situated at the Northern extremity of the district, upon a spur descending South-westerly from Mount Dhaibung, or Jibjibia, at about a mile distant from the River Trisool on the West, and the same from the River Tádi, or Surajmatti, on the South and East. The town consists of from sixty to a hundred pakka three-storied houses, in the Chinese style of Káthmándú, chiefly owned by the court and chiefs; of a durbar, called the upper, to distinguish it from the lower one on the banks of the Tádi; and of a temple to Bhairavi, all in the like style of architecture. The town forms only a single street, lying in an indentation on the crest of the ridge, and is consequently not visible from below on any side, though the durbar and temple, from being placed higher, are so partially. Náyakóte, up to the late war with the English, was the winter residence of the present dynasty of Népál; but as the situation of the town is bleak and uncomfortable at that season, the court and chiefs then usually resided in mansions still standing at the base of the hill towards the Tádi, but now a good deal dilapidated, like the town residences, owing to the court having been stationary at Káthmándú since 1813. The district, like the edifices of the great, bears marks of neglect, which are the more palpable, by reason of a considerable portion of it

being devoted to gardens and orchards, the property in a great measure of the owners of those edifices. The elevation of the town above the level of the Trisool must be from 800 to 1,000 feet, and the effect of this elevation in concealing it is aided on the side towards the Tádi by a fine forest of saul-trees occupying the whole declivity. On other aspects, the saul-trees, inherent to the whole site, are reduced to scrubby brush-wood, by perpetual injudicious cutting and defoliation, the leaves being used as plates to eat from, and being perpetually carried to Káthmándú for sale there. This ridge has a soil of a deep red clay, and its general form is rounded, but broken by deep ruts and ravines in most directions. Towards the Trisool West, and towards the Tádi South and East, the declivity of the ridge of Náyakóte is precipitous; but towards the junction of the two streams, in a South-westerly direction, the hill falls off more gently, and about 1½ mile below the town spreads into an undulating plain, which occupies almost the whole space between the rivers to their junction and the ridge on which the town stands. This tract may be represented as a nearly equilateral triangle, two of the sides of which are formed by the rivers, and the third by the ridge. This triangle is a plain, exclusive of the declining spur of the ridge, and is an *elevated* plain, exclusive of that North-easterly angle lying on either side the Tádi, towards and to its junction with the Sindhu at the base of Bhálu Danra. This North-east corner is on the level of the rivers; the other parts are variously from one to four hundred feet above that level; and together they constitute the chief part and body, as it were, of the valley of Náyakóte, the rest or legs (so to speak with some aptness) of the district being the glens of the Tádi and of the Sindhu as far upwards, respectively, as the confluence of the Likhu and the base of Burmándi. The mountain ridges enclosing the district of Náyakóte, as above defined, are, beginning with the Náyakóte ridge itself, and circling East back again to it—Maha Mandal Nerja (North of Tádi), Kabilás (dividing the Tádi and the Likhu), Bhálu (dividing the Likhu and the Sindhu), Dang-mai or Burmándi, Madanpore, and Ghoor (enclosing the glen of the Sindhu on the South); Bélkote (carrying on the same Southern barrier down the Tádi to Dévi Ghát), Jhiltoong (below the Ghát but still on the South of the river), Thirkiab (opposite to Jhiltoong on the North of, and *across*, the river), and Gowri and Samari-bhanjang (running Northerly up the Trisool to the Sunga, or bridge at Khinchát), where we complete the circuit by linking the last to the Návakóte ridge, the two in that spot pressing close

on either bank of the river. With regard to size, if we speak of this tract as a whole, it will not be easy to be at once precise and distinct; but we may observe in regard to the body of the district, inclusive of the North-east corner on the low lovel, that from Dévi Ghát direct up the Trisool to the Sanga at Khinchát, the length is four miles, by the road five miles; from Dévi Ghát to the town of Náyakóte from four to five miles, through the middle of the elevated portion of the district; from Dévi Ghát up the Tádi to its junction with the Sindhu, four miles; and the same from the latter point to Khinchát across the base of the triangle, from the Tádi to the Trisool; again, and inclusively of the legs of the district, from Dévi Ghát to Burmándi, up the glens of the Tádi and the Sindhu, is six miles; and from the same point up the Tádi to its junction with the Likhu, eight miles. The maximum breadth of the entire district is at the base of the triangle just adverted to, and here the distance by the road from Bhálu Dánrá to Khinchát is four miles. The mean maximum of breadth, however, is not above three miles; that of the plateau alone, between the principal river, two miles. But, in speaking of breadths especially, we should distinguish between those parts which have been called the legs and the body of the district, the legs being the subsidiary vales of the Sindhu and of the Tádi. The former of these, then, from the base of Burmándi to the apex of the Bhálu ridge, where this glen merges in the larger one of the Tádi, is only from two hundred to four hundred yards wide; whilst the width of the vale of the Tádi in that portion of it which extends lengthwise from the apex of the Bhálu ridge to that of Kabilás at Choughora, is from half to three-quarters of a mile; and, if we distinguish (as well we may) the low tract lying on both banks of the Tádi, between the Western extremity of the two last-named divisions, and the point where the Tádi gets compressed into a mere gully on the upper confines of Bélkote, (forming the North-east corner just spoken of inclusively,) we have a third tract, which is some 1,200 yards in medium breadth. The length, again, of the first of the sub-divisions of Náyakóte is two miles; of the second, four miles; of the third, one mile. All these three are tracts of the same character, that is, they are hot, swampy rice beds on the level of the streams that water them, except in the instance of the glen of the Tádi, which, upon the right bank of the river, possesses a widish strip of land considerably raised above the stream, and running under the Maha Mandal and Náyakóte ridges (where the court and chiefs have houses) to where

the latter spreads into the chief elevated plain of the district above spoken of. That plain cannot be watered from the Trisool or Tádi by reason of its elevation; and as the Náyakóte ridge, whence it is derived, yields no efficient springs of water, the plain is condemned to exclusive dependance on rain. Every such plain or plateau is, in the language of Népál, a Tár; whereas the lower and perpetually waterable tracts, above contra-distinguished, are, in the same language, called Biási. The first of the three is the Sindhu Biási, from the name of its streamlet, the Sindhu; the next the Tádi Biási, from its river; and the third, either Tádi Biási also, or Sangum Biási, from the confluence of the Sindhu and Tádi within it. The Tár, or chief tract, is numerously sub-appellated, as Pullo Tár, next Dévi Ghát; then Manjhi Tár; then Bur Tár, next the Náyakóte hill; with various others parallel to these and nearer the Trisool, towards which the plateau in general has a tendency to sink step-wise, though never nearer the deep narrow bed of that river than several feet, twenty or more. These Társ are rather more wholesome and habitable than the Biásis, and capable of more various culture, though chiefly of trees, since trees alone can flourish deprived of water, except from rain; and thus is, in part, explained the great predominance of mangoe and other groves over fields of agriculture in the Tár or Társ of Náyakóte, which, however lovely at all seasons, boast no winter or spring crops, despite of the high temperature of the place; the Társ are too dry, and the Biásis too wet for spring crops, though they be common in the much colder valley of Népál Proper. The difference of temperature between the valleys of Náyakóte and of Népál Proper is occasioned by the difference of elevation above the sea. This difference amounts to 2,250* feet; and the same cause affords us also the only apparent, but far from satisfactory, explanation of the fact, that whilst Náyakóte is pestilently malarious from March to November, Népál Proper is free from this scourge, *all other circumstances being the same in each valley.* The lowlands of Náyakóte, consequently, are but very thinly peopled, the only permanent dwellers therein being several singular and affined races of men, called Dahi or Dari, Kumhá, Mánjhi, Bhrámu, and Dénwár, of whom more hereafter, and some few Parbattias and Néwárs. The Néwárs build and dwell solely on the Társ. The Parbattias will not adventure

* The valley of Népál is 4,700 feet above the sea.

even so far, but usually have their houses on the hills around, and never suffer themselves to sleep in any part of the lowlands for a single night between April and November. In the Biásis, then, are the houses of Dénwárs and their compeers only: in the Társ, those of the above people, and of some few Parbattias and Néwárs also; but in neither do the clusters of cottages hardly ever reach the size of a village, and the dwellings stand for the most part single and scanty. The whole district is said to contain 700 houses, but I doubt it, even allowing 100 or 150 houses to the town; and half the number in either case would probably be nearer the mark.

The soil of Náyakóte contains a juster proportion of clay to silex and calx than the soil of the greater valley of Népál Proper, which is derived principally from the debris of granitic formations; and hence we obtain an explanation of the reputed eminent fertility of the former, and, more surely, of its celebrated potteries. The heights around Náyakóte are of inferior size, consisting on the Northern side especially, mostly of iron clay, of very deep red tint; and the superficial soil of the Társ is for the most part the same, the substratum being, however, usually gravel, whence the dryness of their soil is increased.

The soil of the Biásis also is clayey, but untinted luteous white, and where unmixed with silex or other ingredients, even more tenacious than the red clay. The pottery clays are exclusively of the latter sort. Mica, so common in the great valley of Népál, is here never witnessed. The high temperature of Náyakóte admits of most of the trees, forest and fruit, as well as of the superior Cerealia, of North Behar and the Tarai, being cultivated with success, though they cannot be raised in the great valley. Náyakóte has, besides, distinguished products of its own, which are not found, or not found so good, in the plains of Behar—these are the orange and the pine-apple. The forest trees peculiar to the district, not found in the great valley, and identifying this of Náyakóte with the Tarai and plains, are the Saul *(Shorea robusta)*, Burr and Pipal *(Ficus Indica et Religiosa)*, Semal or Cotton-tree, Prás, Neem, and Mohwa. The *Pinus longifolia*, and other mountain growths, are frequently found mixed with these on the declivities around.

The chief of the fruit-trees is the mangoe of various sorts, many exotic and superior, though the celebrated Bombay mangoe is apt to lose its flavour by swelling into undue and dropsical dimensions; the tamarind, the abir, the jack fruit or bél, the kathur, the bádhur,

the pukri, the guava, the custard-apple or sharifa, and, in a word, all the ordinary fruit-trees of India, none of which, it should be added, flourish in the larger valley. To the above we must subjoin the following exotics grown in the gardens of Khinchát, belonging to the Government:—naril or cocoanut, supari or betel, vine, pear, apple, apricot (native), and plums of many kinds. All but the two first of these, however, flourish as well, or better, in the greater valley, being European products.

The smaller horticultural products of Náyakóte are pine-apples (excellent), plantains of many kinds and good, jámans of four sorts, melons, but no grapes nor peaches. Pines, plantains, and jamans are denied to the greater valley, where however the orange—that boast of Náyakóte—flourishes. The better kinds of the Náyakóte oranges are equal to any in the world, so that our horticulturists in India should endeavour to procure and propagate them. The agricultural products of Náyakóte resemble in general those of the greater valley of Népál Proper; and as the latter have been fully described in print,* I shall on the present occasion specify only the peculiarities of Náyakóte produce, resulting from its more tropical climate. It has already been observed, that whereas there are two crops per annum in the greater valley, there is only one in the lesser, because of the excess of moisture and want of drainage in the Biásis, and of the total absence of means of artificial irrigation in the Társ. The Biásis yield only rice, which is not planted nor reaped at the early periods prevalent in the greater valley, but at the later ones usual in the plains of Behar; and the like is true of the sugar-cane which is grown on the skirts of the Biásis. In the great valley every blade of rice has disappeared by the beginning of November, and half the crop by the middle of October; the untransplanted sorts of Ghaiya even sooner. In Náyakóte the rice-harvest lasts till the beginning of December, nay to the middle of that month, and there are then no means of desiccating the fields rapidly enough for a spring crop. The rices grown in the Biásis are different from those grown in the greater valley, with the exception of Malsi and Touli, and even of these two sorts there is but little. Munsera is the staple crop of Náyakóte, and of its several kinds, as Doodia, Gouria, &c. It is of a bright golden hue, straw and grain, and longer in the stalk than our rices, to the best of which it is equal in quality. Among the seventeen to twenty sorts of rice grown at Náyakóte, are the Mal-bhog, Krishen-bhog, and other fine descriptions, for which Phillibheet is so famous. None of these last

* See Dr. Campbell's excellent paper, *apud* J. H. and A. S.

can be raised in the greater valley. The following are the names of the Náyakóte rices—

Malsi,	Krishen-bhog,	Isegoon,
Touli,	Bairini,	Anandi,
Doodraj,	Charinagari,	Roodra,
Manseera,	Jarasari,	Katonja,
Gouria,	Mal-bhog,	Tharia,
Kala Gouria,	Jhagri,	&c., &c.

The Ook, or sugar-cane of Náyakóte, is incomparably superior to that of the greater valley, and indeed to that of most parts of India. There are five principal sorts, four of which are yellowish, and the fifth, dark red. I purpose to send specimens of these to Calcutta for examination. Ook is grown on the skirts of the Biásis, as well as on the declivities of the hills near them. On the Társ, or plateaux or upper levels, are grown, besides the ordinary rain's produce of similar sites in the greater valley, the superior sorts of Dall, such as Arher, and Cotton of inferior quality, neither of which can be raised at all in the greater valley. Of the whole surface of the Társ of Náyakóte, a half probably is devoted to gardens and orchards ; a quarter to fields of dry produce ; an eighth to rice or wet produce ; and the remaining eighth may be barren.

The genera of Mammals and Birds observed during a hurried visit, under disadvantageous circumstances, were Nemorhedus (Ghoral), Stylocerous (Ratwa), Martes (Flavigula), Sciuropterus (Magnificus), Sciurus (Locria), all common to the greater valley ; Corvus, Pastor, Coracias, Alanda, Anthus, Motacilla, Budytes, Pyrgita, Phœnicura, Saxicola, Phœnicornis, Dicrurus, Muscicapa, Tichodroma (Muraria), Picus, Palœornis, Clorhynchus, Totanus, Tringa, Egretta, Anas, Querquedula, Carbo, Mergus, Turtur, Euplocomus, Gallus (Jungle-cock, Bankiva,) Chœtopus, Perdix, Coturnix, Hemipodius. Of these, Gallus, Coracias, and Palœornis, unknown to the greater valley, proclaim the *quasi*-Indian climate of Náyakóte ; as Carbo and Mergus, also unknown there, do its larger rivers. For the rest, the species, as well as genera, are those common to both districts. The wall-creeper of Europe, supposed to be confined thereto, is frequent in both.

The commerce and manufactures of Náyakóte are too inconsiderable to claim specific notice ; but in the cold season, in this, as in all other smaller valleys of Népál, booths are erected on the river-side by traders and craftsmen from the great valley, who reside there for the four

coldest and salubrious months (December to March inclusive), exchanging grain for rock salt with the Bhótias, both Cis and Trans-Himálayan, dyeing the home-spun cloths of the neighbouring hill tribes with the madder supplied by them and the indigo of Tirhoot, and tinkering and pedlaring, and huckstering, for the assembly collected at this petty sort of fair.

It has been already observed, that the inhabitants of Náyakóte consist of several peculiar races, besides the ordinary Parbattia tribes and the Néwárs. Both the latter have been described elsewhere, I shall therefore confine myself in this place to a short notice of the former, or Dénwár, Durre, Mánjhi, Bhrámu, and Kumhá. These tribes are exceedingly ignorant, and moreover are disposed to use the little wit they have in cunning evasion of all enquiry into their origin and history, affecting to be hill-men, employing the Parbattia language, and pretending to have forgotten their father-land and speech. In their (comparatively with reference to the Tartaric type) dark-hued skins, slender forms, oval faces, elevated features, and peculiar dialect, barbarous *patois* as the last now is—may perhaps be traced the apparent signs of a Southern origin. These men certainly do not all, if any, belong to the ordinary or dominant Tartaric stock of the mountaneers of Népál, but either to the ordinary stock of the Indian population (Indo-Germanic) or to some of those fragmentous branches of it, which still here and there represent a preceding Turanian race or races, as the Hos, Mundas, Urauns, Gonds, Bhils across the Ganges, and the Tharus and Boksas of the Népálese Tarai. Between the last-mentioned and the Dénwárs in particular, a distinct affinity may be traced; but to verify and illustrate this affinity through Tharoo helps, is as little feasible, as to do it through Dénwár ones; and I shall only therefore venture to say at present, that whether the Tharoos of the Tarai, and the Dénwárs and their compeer cultivators of Náyakóte, and of other similar low and malarious valleys within the hills (for in many others they are found), belong to the aboriginal or to the ordinary stock of Indian population, they are closely connected among themselves, separate from the dominant Tartar breeds of the mountains, and possibly emigrants from the plains countless generations back.*

* I have, since this was written (sixteen years back), obtained samples of the languages of most of the above-named tribes, which I am thus enabled to class with the broken Turanian

The Mánjhis, Kumhás, Bhrámus, Dénwárs, and Durres inhabit with impunity the lowest and hottest valleys of Népál, just as the Tharoos, &c. do the Tarai, and also, the Mundas and Oorans of Chota Nagpore, but as recent servants and settlers merely, in the case of the last two, who are chiefly mentioned here, because of their participating with the races now before us, in that singular immunity from malarious affection, which is not known to be the attribute of any other people whatever.

Wherever malaria rages from March till November, beyond the Saul forest and within the hills, there the Dénwárs, Durres, Bhrámus, Kumhás, and Mánjhis dwell, and dwell exclusively, sometimes collected in small villages, more usually in scattered cottages, comfortably built of unhewn stone, or wattles laid over with plaister, and furnished with a pent and overhung roof of grass or rice straw, which is verandahed towards the East. They follow the avocations of agriculturists, potters, fishermen, and ferrymen, and at all these crafts, and more especially at the second, they are very expert; the Kumhás of Náyakóte in particular being renowned for their workmanship even in the vicinity of the very able craftsmen in that kind, whom the great valley produces.

These races of men affect a distinctness *among themselves*, which is apt to make a stranger smile, though it may possibly indicate different periods of immigration and of settlement within the hills, or immigrations from different places. In general, the five tribes or races will not intermarry among themselves, nor with any of the races around them; and they allege that their languages (dialects) were, and customs are, distinct. But they all now commonly use the Khas language, and call themselves Hindoos, though they neither believe in the sacred scriptures of the Hindoos, nor accept the sacerdotal offices of the Brahmans. With a general resemblance of manners and customs, they have some trivial diversities of usage, as follows.

---

tribes of the Himálaya, inclusive of its Tarai. These tribes, by their complex languages and altered physical type, form most interesting links between the Himálayan normal or unbroken tribes, as well as their confrères beyond the snows, and the broken and unbroken tribes of the Turanian stock in Central and Southern India, *viz.* the Dravirians or Tamulians. I cannot subscribe to Muller's or Logan's doctrine of a separate Gangetic sub-family of Turanians, nor to that of a separate Lohitic sub-family. Very remotely divided *times* of Turanian immigration may be conceded, but not totally sundered *routes*, and still less such broad distinctions of race among the immigrants as seem to be contended for. The hundred gates of Himálaya were ever open to admit immigrants, and the population beyond the snows has been in all time one and the same, or Turanian with subordinate distinctions equally found beyond and within the Himálaya. It may be that the Ugric stock of the immigrants found their way into India by rounding the N. W. extremity of the Himálaya. But there are closely allied Turkic tribes in Central Himálaya, which certainly entered by the Himalayan Ghâts, *e. g.* the Kuswar and Bhótia.

*Mánjhis.**—Their priests are the old men of the tribe; in making burnt or other offerings to their deities, they use no sacred or other words or prayers. On account of births, they are impure for four days: they cut the navel on the day of birth, and four days afterwards make a feast. On account of deaths, the impurity lasts for ten days, but under stress of business, one day's observance will suffice at the moment, so that the other nine are observed afterwards.

Dénwárs.—They allege that they came from the Western hills; their priests are their daughters' husbands and sisters' sons.† Impurity at births lasts for ten days, and the same at deaths: they will not eat pulse dressed by Brahmans, but rice, if it have ghee in it, they will. They sometimes enter into trade and service. *Dahi vel Dari, Kumhá, Bhrámu,* have a general resemblance of manners and customs with the last; but they will not eat rice dressed by Brahmans, whether it have ghee in it or not, but will eat other things of Brahman's dressing. None of the five races has any written language or characters; but the investigation of their common connexion, and of their affinity with other aboriginal races inhabiting other more or less secluded localities throughout the plains of India,‡ might still be managed, through their speech, their physical attributes, their manners and customs, if the Argus jealousy of the Népál Government could by any means be charmed into a more discriminating use of Chinese maxims of foreign policy.

Rivers falling within the above limits.

1. The *Sindhu*§ rises from Sindubhanjung, an off-set from Mount Manichur, or the most Eastern part of Sivapoor, the Northern barrier of the greater valley. The Sindhu has a course of about fifteen miles almost due West behind, or to the North of, Sivapoor and Burmándi, through a

* Divided in Kuswár and Bótia, which are the proper tribe names. Mánjhi refers only to their profession as fishermen, and is a name imposed by the Khas.

† These purely arbitrary customs may serve hereafter as helps in tracing the affinity of these and other semi-barbarous races throughout the mountains and hills of the Indian Continent, the *dijecta membra* of its original population.

‡ See a paper on the Nilgirians, in a recent number of the *Asiatic Society's Journal.*

§ Sindhu, a petty feeder only of Upper Likhu, rises at a village of Sindhu, soon merged in Likhu. The Sindhuria is separate and rises from Eastern end of Bhálu Dánrá, where itl inks on to Burmándi. Thárakhola, from Kahulia, joins at base of Burmándee, and both flow about four miles to the Tádi. The stream spoken of as No. 1 is therefore the Sindhuria as now defined. The Likhu and Sindhu are one in all the limits noted, or rather Sindhu is nothing.

narrow fertile glen, which is somewhat interrupted by the projection of the base of Burmándi, where the main road from Káthmándú runs. Above this point the glen often bears the name of Tansen ; the river is a mere streamlet, drawing half its water moreover from the West aspect of Burmándi, below the Resident's Powah or bungalow. It falls into the Tádi at Narain, or Ghur Ghát, being divided from the Likhu by Bhálu Dánrá, or the Bear's Ridge.

2. The *Likhu*, a somewhat larger stream than the Sindhu, parallel to it on the North, and separated from it by Bhálu Dánrá. The Likhu rises from above the Kabilás ridge, which divides it from the Tádi on the North. The course of the Likhu, though in general parallel to that of the Sindhu, yet radiates towards the North, as the Tádi does still more. The Likhu is about double the size of the Sindhu, and has a course of perhaps twenty miles ; it falls into the Tádi at Choughora, four miles above the lower Durbar of Náyakóte. Its glen is cultivated throughout, and has an average width of 300 yards in its lower part. It is not a third the size of the Tádi.

3. The *Tádi*, classically styled Suryávati, from its taking its rise at Súryakúnd, or the Sun's Fount, which, in the most Easterly of the twenty-two little lakes of Gosain-thán, is thrown off towards the East, as is the Trisool from the same point towards the West, by the loftiest of the snowy peaks in the region of Nepál Proper, and which is consequently the point of divergency of the nearest seven Gandaks on the one hand and of the seven Cósis on the other. The Tádi, however, though at first put off in an Easterly direction, is drawn round Westerly to mingle with the seven Gandaks, instead of joining the proximate Milamchi and Indhani, or first feeders of the Sun Cósi, by a large ridge running South from Gosain-thán nearly to Sivapoor, and putting off laterally towards the West the inferior ridges of Kabilás and Nerja, which separate the Rivers Likhu and Tádi in all their lower and parallel courses. The Tádi proceeding at first Easterly is gradually bent to the West by the great ridge just mentioned. The whole course of the river to Dévi Ghát, where it merges in the Trisool, may be thirty miles, ten East and South, and the rest W. S. W. In its lower course, before reaching Náyakóte, it is bounded on the left bank by the narrow ridge of Kabilás, and on the right by that of Nerja. It receives the Likhu at Choughora, four miles above, or East of, the lower Durbar of

Náyakóte, and the Sindhu, at Narain Ghát, opposite to that Durbar. In the rest of its course of about four miles W. S. W. to Dévi Ghát, it confines the great Tár or plateau of Náyakóte on the South, just as the Trisool does on the North. At Narain Ghát the Tádi in December is thirty to forty yards wide and two feet deep. It is but little wider or deeper at Dévi Ghát, and consequently is not a tenth of the size of the Trisool, which at the Sunga of Khinchát is thirty-six yards broad and twenty-two and a half feet deep. The glen of the Tádi is cultivated throughout nearly, and in its uppermost parts is said not to be malarious.

4. The *Trisool*, or most Easterly of the seven Gándaks of Népál, rises from the principal of the twenty-two Kunds, or lakelets (pools) of Gosain-thán. These lakelets occupy a flat summit of considerable extent, that cannot be less than 16,000 feet high, and lies immediately below the unrivalled peak variously called Nilkant, Gosain-thán, and Dhawalagiri.* The lake, more especially called Gosain-thán, is probably a mile in circuit, and close behind it, from the perennial snow, issues by three principal clefts (hence the name Trisool†), the River Trisool, or Trisool-Gandaki. Its course is at first due West almost for perhaps fifteen miles, but then turns S. S. W., running in that direction for twenty miles, and more, to Dévi Ghát. It is a deep blue, arrowy, beautiful stream, conducting not only the pilgrim to Gosain-thán, but the trader and traveller to Tibet ; the road to Kérung in Tibet striking off from the river where it bends (as you ascend) to the East, and the town itself of Kérung being visible from Gosain-thán in clear weather, at the distance of perhaps thirty miles. The Trisool, four miles above Náyakóte, receives the Betrávati at Dhaibung, from the N. E. It is a petty stream, not having a course above fifteen miles from one of the resilient angles or bosoms of Mount Dhaibung or Jibjibia, the continuation of which ridge towards the West, and across

* Nilkant and Gosain-thán may be called proper names of this great snow mass. Dhoulagiri is rather a descriptive epithet, equivalent to Mont Blanc and Lebanon, and its application to this peak is unadvisable, because it has now become the settled name of the next great peak to the west of Gosain-thán.

† The legend of the place states that Maha Déva went to the snow to cool his throat, which had been burnt by swallowing the kalkut poison, which appearing at the churning of the ocean, threatened to consume the world. Maha Déva is called "blue throat," from the injury he sustained. He produced the river by striking his Trisool into the snows.

the Trisool, is called *Salima Bharsia.* This latter ridge conducts another feeder into the Trisool from the N. W., called the Salankhu, of about the same size with the Betrávati. Considerably South of the Sálima ridge, is the ridge called Samribhanjáng, whence flows a third and still smaller feeder of the Trisool, named the Samri Khola, which disembogues itself into the Trisool from the N. W. half a mile to a mile below the Sunga or suspension bridge of Khinchát. The valley of the Trisool is narrow, and without any Biási or plain on the level of its waters, which flow in a deep bed. The heights, however, on one or both sides, supply numerous rills for occasional cultivation, which is maintained as far up as ten miles above Dhaibung (Dayabhang), a considerable village, where the ordinary Parbattia population begins to yield to the race called Kachár-Bhótias, or Cis-Himálayan Bhótias. At Dévi Ghát the River Trisool is passed by a ferry most jealously guarded; nor is the river thence to Dévi Ghát permitted to be used for any sort of transport, nor even for the floating of timber, though the rapids (there are no cataracts) may help the prohibition. A few miles below Dévi Ghát, the streamlets poured into the Trisool by the glen of Dhúnibyási, afford much better access to the great valley of Népál, by the route of the Trisool, than that which follows that river to Náyakóte and thence leads over Búrmándi. These latter routes issue into the great valley at Thankote and at Ichangu Narain.

No. X.

ON THE

TRIBES OF NORTHERN TIBET

(HOR̤YEUL AND SOKYEUL) AND OF SIFAN.

Sifán and Hórsók Vocabularies, with another special Exposition in the wide range of Mongolidan affinities, and remarks on the lingual and physical characteristics of the family.—By B. H. Hodgson, Esq.

I now submit to the Society my promised Sifán and Hórsók vocabularies, with such geographic illustrations as may tend to render them more easily and fully appreciable. I intended to have retained these vocabularies till I had completed my pending investigation of the grammar of the Gyárúng and Hórpa tongues. But the high interest attaching to the discovery of another surprising instance of the wide-spreading relations of these tongues, made in the course of that investigation, and which discovery is sufficiently verifiable even by the vocabularies, though by no means limited to their evidence, together with the bearings of these vocabularies upon my two last communications to the Society, induces me not to postpone the sending of them. I can follow them up, by and bye, by the proposed grammatical elucidations. In the meanwhile there is abundant matter for the present communication in such a statement as I now propose giving of the present discovery, in some general remarks on the characteristics of the vast group of tongues to which the vocabularies, now and priorly submitted, belong, and in some descriptions of the physical attributes of the almost unknown races more immediately now in question. Nor do I apprehend that the want of the grammatical details adverted to will materially impair the interest of the present

communication, since I have anticipated so much on that head in the way of practical exposition by samples as to make the special discovery I announce perfectly appreciable without those details, which, moreover, speaking generally of this vast group of tongues, I have shown reasons for deeming less important than they are wont to be held both philologically and ethnologically.

This series of vocabularies is entirely my own work in a region equally interesting and untrodden. It consists of seven languages, *viz.*, the Thóchú, the Sókpa, the Gyámi, the Gyárúng, the Hórpa, the Ṭákpa, and the Mányak; and so novel is a deal of the matter, that it will be necessary to explain at once what these terms mean, and to show where the races of men are to be found speaking these tongues. Hórṣók is a compound Tibetan word, by which the people of Tibet designate the nomades who occupy the whole Northern part of their country, or that lying beyond the Nyenchhen-thánglá* range of mountains, and between it and the Kwanleun or Kuenlún chain. Hórsók designates the two distinct races of the Hór or Hórpa and the Sók or Sṓkpa, neither of whom, so far as I have means to learn, is led by the possession of a native name at once familiar and general, to eschew the Tibetan appellations as foreign; though it will soon be seen that they are really so, if our identifications fail not. The Hórpa occupy the *Western* half of the region above defined, or Northern Tibet; and also a deal of Little Bucharia and of Songaria, where they are denominated Kao-tsé by the Chinese, and Ighúrs (as would seem) by themselves.

The Sókpa occupy the *Eastern* half of Northern Tibet as above defined, and also, the wide adjacent country usually called Khokhonúr and Tangút by Europeans, but by the Tibetans, Sókyeul or Sókland.

In Southern Tibet, or Tibet South of the Nyenchhen-thánglá chain, there are numerous scattered Hórpas and Sókpas, as there are many scattered Bódpas in Northern Tibet; but, in general, that great mountain chain, the worthy rival of the Himálaya and the Kuenlún, may be said to divide the nomadic Hórpas and Sókpas from the non-nomadic

* This important feature of the geography of Tibet is indicated by the Nian-tsin-tangla of Ritter's Hoch Asien and by the Tanla of Huc. I have, following native authority, used in a wide sense a name which those writers use in a contracted sense; and reasonably, because the extension, continuity and height of the chain are indubitable. Nevertheless, Ritter and Gayon have no warrant for cutting off from Tibet the country beyond it up to the Kuenlún, nor are Katché and Khór, the names they give to the country beyond, admissible or recognized geographic terms. Khór, equal Hór, is purely ethnic, and Katché is a corruption of Kháchhé or Mahomedan, literally big-mouth.

Bódpas or Tibetans proper. Though the major part be Buddhists, yet are there some followers of Islam among the Hórpas and Sókpas of Tibet; more beyond the Tibetan limits. They are all styled Kháchhé by the Tibetans, of which word I think the Chinese Kao-tsé is a mere corruption, despite Cunningham's ingenious interpretation of Kao-tsé.

The Islamites are also called Godkar, of which term again Klaproth's Thógar seems to be a metamorphosis.

Between the Hórpa and Sókpa, in the central part of Northern Tibet, are the Drókpa* vel Brógpa, whose vocables I have as yet failed to obtain; and also, numerous "Kazzâk" or mounted robber bands, styled by the Tibetans Chakpa vel Jagpa, who recruit their formidable association from any of the neighbouring races, but especially from the Bódpa (Tibetans proper), the Hórpa, the Sókpa, and the Drókpa.

The language of the Chakpa is the ordinary Tibetan, and therefore, and because also of their very mixed lineage, they are of little ethnic importance, though always cited by the Tibetans, with fear and trembling, as a separate element of their population. The predatory habits of the Chakpa often carry them beyond their own limits, and they and the erratic Drókpa are often seen in Nári, where Gerrard and Cunningham speak of them under the designations of Dzakpa and of Dókpa. I doubt the ethnic independence of both, and believe them to be mixed associations, composed of people of the above specified races, from among which the Hórpa or Turks contribute an element even to the Himálayan population of Kanáwer, as is proved by the infinitives in "mak" of the Taburskad tongue.

From Khokhonúr to Yúnán, the conterminous frontier of China and Tibet, is successively and continuously occupied (going from North to South) by the Sókpa above spoken of; by the Amdóans, who for the most part now speak Tibetan; by the Thóchú; by the Gyárúng; and by the Mányak, whose vocabularies are all subjoined; whilst returning back Westward, along the "pente septentrionale" of the Himálaya, we have, after passing through the Kham districts of Chyárúng and Kwombo, the region of the Tákpas, or Tákyeul, styled† Dákpo by Ritter, who,

* Quite distinct from the Dúkpa vel Brúkpa of Bhútgn. The 'vel' indicates the distinction of the written from the spoken word.

† I should add that Ritter's Gákpo and Gangpo, and Dákpo, are not three separate places, but merely various utterances of the single word Tákpa, and no more admissible therefore than his Katché and Khór before explained. This great geographer is rather too prone to give a "local habitation" to the airy nothings of the polyglottic region, as I have formerly had occasion to point out, though no one can more admire than I do his immense learning and the talent that guides and animates it.

however, places it East of Kwombo, whereas it lies West of that district, written Combo by him. The Brahmapútra or Yárú quits Tibet in the district of Kwombo, as he states.

Tákpa, the Towáng Raj of the English, is a dependency of Lhása. Its civil administrator is the Chonajúng-peun; its ecclesiastic head, the Támba Láma, whence our Towáng.

The people of Sókyeul, of Amdo, of Thóchú, of Gyárúng, and of Mányak, who are under chiefs of their own, styled Gyábo or King, Sinicé Wang, bear among the Chinese the common designation of Sifán or Western aliens; and the Tibetans frequently denominate the whole of them Gyárúngbo,* from the superior importance of the special tribe of Gyárúng, which reckons eighteeen chiefs or banners, of power sufficient, in days of yore, often to have successfully resisted or assailed the Celestial Empire, though for some time past quietly submitting to a mere nominal dependency on China. The word Gyá, in the language of Tibet, is equivalent to that of Fan (*alienus*,* barbaros) in the language of China; and, as *rúng* means, in the former tongue, proper or special, Gyárúng signifies alien par excellence, a name of peculiar usefulness in designating the whole of these Eastern borderers, in order to discriminate them from the affined and approximate, but yet distinct, Bódpa of Kham. Others affirm that Gyárúng means wild, rude, primitive Gyás, making *rúng* the same as *túng* in Myamma; and that the typical Gyás (Gyámi) are the Chinese, though the latter be usually designated specially black Gyás (Gyá-nak).

The Gyárúngs themselves have no general name for their country or people, a very common case. When I submit the interesting itinerary I possess of a journey from Káthmándú to Pekin, I shall more particularly notice the topography of Sifán. At present it will be sufficient to add that this country, which extends from the Blue Sea to Yúnán, with a very unequal width, varying from several days' march to only two or three, forms a rugged mountainous declivity from the lofty plateau of Kham to the low plain of Sechuen, and which is assimilated by those who well know both, to the Indian declivity of the Himálaya, the mountains being for the most part free of snow, and the climate much more temperate than that of Tibet.

* Hence Gyá philing, or Frankish stranger. European foreigner is the name for Europeans in Tibet. Philing = Frank, indicé Feringi, *not* as interpreted by M. Hue.

Within this mountainous belt or barrier of Sifán are the Tákpa, who are consequently Tibetans: *without* it are the Gyámi, who are consequently Chinese, as will be seen by their respective vocabularies —vocabularies, not the less valuable for being dialects merely (if no more) of languages well known, because the dialectic differences of the Chinese and the Tibetan tongues are little understood,* at the same time that they are very important for enabling us to test the alleged distinctness of the great groups of people nearest allied to these divisions.

For my part I apprehend that the true characteristics of the Chinese and Tibetan languages have been a good deal obscured by bookmen,† Native and European ; and, though it be somewhat premature to venture an opinion before I have completed my pending investigation of the Gyárúng and Hórpa tongues, I still must say that I suspect few competent judges will rise from the attentive study of this and my two prior series of vocabularies, without feeling a conviction that the Indo-Chinese, the Chinese, the Tibetans, and the Altaians have been too broadly contra-distinguished, and that they form in fact but one great ethnic family, which moreover includes what is usually

---

* Leyden reckoned ten Chinese tongues (As. Res. X. 266). Others hold that there is but one. Again, Remusat (Recherches sur les langues Tartares) insisted that there must be several tongues in Tibet, whereas DeCoros (Jour. No. 4) considers that there is but one. This comes in part of the want of a standard of ethnic unity, whether lingual or physical, and in part of the mixture of distinct races by regarding them under a large geographic and political unity, thus the Hórsók belong undoubtedly to Tibet, but do not belong to the Bódpa race. I have given, I believe, all the languages of Tibet, that is, the languages of all the races now and long settled in Tibet. My Gyámi vocables exhibit a vast difference from the Kong one of Leyden, *ut supra*. But I do not rely on mine, nor have I means to test it.

† A deal of DeCoros's abundant grammatical apparatus of the Tibetan tongue is positively repudiated by the people of Tibet, whilst the learned and sage Remusat teaches us to question the over-strained and unintelligible assertions about the monosyllabism of the Chinese tongue, as if there were no dissyllables, no adjuncts to the roots ! and as if the roots of Sanskrit, Hebrew and Arabic were *not* monosyllables. For some valuable remarks on monosyllabism, see Recherches sur les langues Tartares, i. 351-4, and compare what occurs in the sequel as to the monosyllabic polysyllabism (different aspects of the case) of Gyárúng and Tagala. Thus in Gyárúng the root *zo* becomes Masazangti by mere cumulation of particles, *ma, sa, za, ang*, and *ti*.

called the Tamulian element* of Indian population, as well as nearly every element of the population of Oceanica.†

My former vocabularies showed how intimately the Indo-Chinese tongues are allied with the Himálayan and Tibetan by identity of roots, of servile particles, and even of entire words, as the integral results of the combination of the two former, provided only that the comparison be drawn from a field large enough to exhibit the necessary range of admitted mutation, both in the primary and secondary parts of words, in use for ages among widely-sundered, and often also extremely segregated, races. How large that range of admitted mutation is, I have illustrated by examples in the note appended to the present series of vocabularies, and I recommend those who would properly appreciate the great apparent deviations from a type of language, which is, as I suppose, one and the same, to take good heed of what is there instanced. In the meanwhile, without fatiguing the reader with more analyses at present, I proceed to remark that the analogies and affinities indicated by the last series of vocabularies between the Himálayan and Tibetan tongues on one hand and the Indo-Chinese on the other, are carried on and confirmed by some of the present series, whilst others extend the links to the Altaic group of languages; the Gyárúng, Tákpa, and Mányak carrying the chain

---

* For some proofs of the reality of this element, see a paper on the Nilgirians in a recent Number of the "Asiatic Society." Adverting to recent denials, it may be worth while to give here a Himálayan sample of Dravirianism from the Kiranti language:—

Wá popo, my J'popo, thy A'popo, his	uncle.
Pog-ń, I Pog-í, thou Pog-á, he	beget.

Of that complex pronomenalization of the verb, for which the Hó and Sontál tongues are so remarkable, I shall shortly have to produce some still more perfect samples from the Central Himálaya. In the paper referred to, I have demonstrated the forthcomingness also of the Turkic and Mantchuric elements in the languages of Himálaya.

† The elder oceanic element, or Alforian, our Tamulian and the analogous dispersed and subdued tribes of the Himálaya, Indo-China and China: the younger oceanic element, or Malayo-polynesian, the now dominant tribes of Indo-China, China, Tibet, and Himálaya. I must content myself, at present, with pointing to the special illustration of the *latter* part of this reunion of the continental and insular races in the sequel, though every proof of the wide common domain of the continentals is also an illustration, inferential, yet clear, of both parts of it.

of connexion onwards from the South-east, and the Thóchú, Hórpa, and Sókpa, transmitting it over the Kwanleun to the North and West; the Gyárúng by its grammatical structure exhibiting also marvellous correspondencies with remoter regions; with Caucasus, as has been separately shown already, and with Oceanica, as will appear in the sequel of this communication. How far precisely the other languages now submitted may participate these express and peculiar features of grammatical affinity, I am not yet prepared to say. But the whole of them certainly exhibit a great general resemblance in the broader traits of syntactic,* and yet a greater in those of etymological, construction. In a word, they are evidently members of that single and vast family of languages, the singleness and the vastness of which I conceive to be justly inferrible even from its vocables—1*st*, because of the similarity of the roots; 2*nd*, because of the similarity of the serviles; 3*rd*, because of the similar principles governing the uses and the mutations of both, and the consequent composition and the character of the integral words, which exhibit an essential identity in numberless terms of prime necessity, after due allowance for synonymous changes in their roots and for euphonic and differential changes in their serviles within known limits and upon a demonstrably single plan. And I infer that the differences characterizing this vast family of languages, however striking at first sight, are subordinate, because when the languages are examined upon a broad enough scale, these differences are seen to pass away by insensible gradations. Such as they are, they arise from—1*st*, a greater or lesser use of the pre-fixed, in-fixed and post-fixed particles, amounting to nearly constant employment of some or all of them in some tongues, and to nearly total† disuse of some or all of them in others; 2*nd*, from

* I may instance the universal substitution of a continuative participle in lieu of conjunctions and of conjunctive (relative) pronouns, because this feature has been supposed to be specially characteristic of the Altaic group. It is no more so than the vocalic harmony of Turki, or than the inverted style and tonic system of the Indo-Chinese tongues. These appear to me to be blending differences of degree only, not absolute differences of kind, and to have been used to sever unduly the several groups.

† The disuse or non-use is often only apparent, for the surplus "silent" letters are really pre-fixes, with a blended, instead of a separate utterance. That this is so may be proved to demonstration by identity of *function* (differential) in the two; and yet the blended or separate utterance makes all the difference between monosyllabism and its opposite, besides causing other differences that are apt to conceal the essential identity of words. See analysis of Caucasian and Mongolian words in Appendix to my last communication.

a preference by one tongue of the pre-fixes, of the in-fixes by another, and of the suffixes by a third ; *3rd*, from that transposed position and function of the primary and secondary part of words* (root and particle), which is a law of these languages eminently obscurative of identities in its partial operation ; *4th*, from the substitution of a reiterated root, for a root and particle in the composition of words, when the various meanings of the root might otherwise transcend the differencing power of the particles, or, at all events, not satisfy the demand for an unusually broad distinction ;† *5th*, from the disjunct or conjunct (elided vowel) method of using the pre-fixed serviles, whence results at once all the difference of soft polysyllabism or harsh monosyllabism. The resulting disparities of the vocables are certainly often very marked, as in the Wa-tú and U-í instance of Gyárúng and Circassian, (so singulary confirmed by the Malay and Tagala itú that)‡ as well as in those given at the end of the present series of vocabularies, so that it is no great wonder that the Mongolidan or Turanian tongues have been referred to many groups so trenchantly separated as virtually to fall under different families. And, if I

* Compare overleap and leap over ; what holds good chiefly as to our verbs, holds good equally as to the verbs and nouns of these tongues, wherein indeed the two classes of words are but faintly distinguishable, or not at all so. Abundant fresh evidence of the law may be found by comparing Leyden's Indo-Chinese with my Tibeto-Himálayan vocabularies : compare mim-ma and sa-mi, Burmese, with mi-sa, Newari, Root mi ; and ma-nek, Burmese, with nyi-ma, Tibetan, Root nyi. Day, sun, and morning, when compared, speak for themselves.

† In Gyárúng, the root pyé, bird, is so near to the root pé, father, that they have been segregated by the application to one of the usual pre-fix, to the other of the iterative principle, or root repeated, whence tép-á, a father, and pyé pyé, a bird, for san et pé pé. I might add, as a fifth cause of difference between these tongues, the different degrees in which each employs the tonic or accentual variant, which principle has been most erroneously supposed to be exclusively Chinese and Indo-Chinese, whereas it prevails far and wide, only more or less developed ; most where the servile particles and so-called silent letters are least in use ; least, where they are most in use ; so that the differential and equivalent function of all three peculiarities, that is, of "empty words" (see Chinese Grammar), of "silent letters," and of tones, is placed in a clear light, such as Remusat vainly strove to throw upon one of the three, viewing it separately. See Recherches sur les langues Tartares, p. 355-7, Vol. I. DeCoros strangely enough says nothing about tones or servile particles, and hence his remarks on the silent letters want point and significance. The language of Népál Proper is remarkable for its numerous tones and its scanty serviles, whether literal or syllabic.

‡ I-tú, Wa-tú and U-í are easily explained, and show how congruous all these tongues are at bottom. Few of them have any proper 3rd pronoun, they use as equivalents the demonstrations, which are í and á, or ú or w, or wa=u. Ta, with or without the nasal ending, ta, tan, tang, is a synonyme (Ti, di Tibetan, Thi Burmese, &c.) constantly added to the near or far

incline so strongly to unitise the family, it is only because, as far as my investigations have gone, I have been able to discern nothing absolute and invariable in the distinctions—which though no doubt distinctions proper to the vocables only, and not effecting structural diagnostics (in the usual narrow sense, for composition of words *is* structure), are yet unusually, and as I conceive decisively important, owing to the extremely inartificial character which belongs to the grammar of these tongues, with some apparently borrowed exceptions, such as that of the Turkish verbs. Not that the grammatical or the physical evidence of this assumed family identity conflicts with that of the vocables*—much the contrary, as we shall soon see—but that the latter has unusual relative value. And, would we speak plainly, we should say that grammar relates equally to the construction of words and to the construction of sentences, and that the former sort of putting together, or syntax, is always equally, and often more, important than the latter. Certainly, it is more so in the Mongolidan tongues, which are as much distinguished by their immensity of nicely discriminated terms,† most of them *necessarily* compounds, —and compounds of no unskilful contrivance—as by the scantiness and

demonstrative, and repeating its vowel thus, i-thi Burmese, wa-thi Hayu, i-ta and u-ta Khas, wa-tu Circassian, whose u-i is a mere combination of the two demostratives, either of which is equal to the 3rd personal. The ta is prefixed or suffixed, in the sense of Latin ejus to nouns, and thus we have a-yu Lepcha and Tamil for a woman, ta-gri Lepcha and tandri Tamil, a man, and tangkos Ura-on, a son, &c., as samples of its pre-fixed use. Muller is wholly wrong in citing the crude pa and ma as normal samples to be opposed to the Arian pa-ter and ma-ter. I know no Turanian tongue, which so uses the crude forms, and I could produce scores of samples of the use of the identical root and servile more strikingly demonstrative of Turanian family oneness, than his boasted pater et mater of Arian unity.

* I may mention here an interesting sample of this identity, derived from the substantive verb. It is 'da' in Myamma, a-da in Malay, da in Hórpa, gdah in Tibetan, dan in Uraon, &c. So also it is mena in Sontál and mna in Tibetan; and again, it is dug in Tibetan, dong in Bodo and Garo, du in Newari, dong and kam dong in Gyárúng.

† See vocab. voce 'give' and 'take.' A Tartar cannot endure that confusion of the precative, optative, and imperative, which our imperative mood exhibits. But he remedies the defect not by the multiplication of grammatical forms, but by the use of distinct words or distinct modifications of the same word, thus Davo commands and Davong solicits, et sic do cæteris. Compare the disjunctive we, so common in these tongues. Davo means give him, Davong give to me, by the annexed pronouns, and just so in Limbu Pire and Pirang, and in Vayu Hato, and Hasing Lepcha and Néwári, which eschew suffixed pronouns, have Bo and Bi, Byu and Ti, for the respective sense, the former modifying the one root, the other using two distinct roots. Observe the identity of byu, bo, bi and pi (of pi-re, pir-ang.)

simplicity of the contrivances by which those terms are held together in sentences. Nay, if we look carefully to what has been so well done in one's own day for the elucidation of our own language, we shall discern that the new lights have been principally etymological, borrowed from, as thrown upon, the construction and composition of words, not of sentences.

Perhaps it will be urged that, after all, the structural analogy I have established between the Gyárúng and Circassian tongues belongs rather to the etymological than to the syntactic department of languages. Let it be granted, and I would then ask whether the analogy be therefore less important? And is it not singular and a proof wherein resides the essential genius and character of these tongues, and where therefore we are to seek for their true and closest relations, that my scanty knowledge of the Himálayan and Tibetan group of them should enable me unhesitatingly to analyse the words of the Caucasian group, of which I know nothing, and to pronounce, for instance, Didi to be a re-duplicate root, and Dini to be a root and servile prefix, with perfect confidence, and, as I doubt not, with equal accuracy? *That* will, at all events, be known by and bye, and should the result be such as I look for, the consequent affinity of the Caucasian and Mongolian tongues will take an unquestionable shape and stand on the unassailable basis of words similarly constructed in all their parts and similarly employed throughout.

I must, however, whilst thus insisting on the pre-eminent importance of Mongolidan vocables, freely admit that those of all my present series are by no means entitled to equal confidence,* my access to the individuals who furnished the Sókpa and Gyámi words in particular having been deficient for such analytic dissection as I hold by, and the competence of my informants, moreover, not beyond question. I am likewise much in want of adequate original information respecting the Altaic group, and of the books that might supply it. Nevertheless, I think, I may safely affirm upon the strength of my vocabularies, that the Sókpo of the Tibetans are, as has been already assumed in this paper, no other than the Olet and Kalmak of Remusat and

* Unfair use has been made of this admission. The vocabularies, such as they are, are exceedingly valuable, though perhaps without analysis incapable of supporting such a towering superstructure of theory as has been raised on them by their impugners.

Klaproth,* whilst their confrères, the Hórpa, are almost as evidently Turkish, the Turkish affinity of the latter being inferred, not only from the vocables, but from the complex structure of Hórpa verbs and from the quasi-Arian physiognomy of the samples I have seen of the Hórpa race.† And thus, quoad Sókpo, is dissipated the dream of twenty years, during all which time I have been in vain endeavouring to get access to the Sókpo, assured from the identity of names (Sók pronounced Sog), that in the much talked-of people of Eastern Tibet, I should discover that famous race which gave their appellations to the Sogdiana and Sogdorum regio (on the Indus) of the classics, and whose identity with the Sacæ of Indian and Grecian story, whose genuine Arianism and resplendent renown I never permitted myself to doubt. Reverting to what I have better assurance of, I shall next note a fact as extraordinary almost as that which formed the subject of my last communication to the Society, to wit, that some of Humboldt's characteristics of the Malayo-Polynesian tongues hold good as to the Gyárúng language even more strangely than Rosen's of the Circassian; so that we may have possibly, in the unsophisticated tongue of this primitive race of mountaineers, situated centrally between the Chinese, the Indo-Chinese, the Tibetans, and the Altaians, and protected from absorption, assimilation or conquest by their fastnesses, the main and middle link of that vast chain which

* I might now add, having just laid my hand on M. Huc's book, the synonyme of Turgot to those of Kalmak and Olet, but that Turgot, like Dúrbét, designates only a tribe of this race, and a tribe whose tribunal denomination, as well as its migration to the Volga and back to the Ili, had been already stated by Remusat. M. Huc's amusing work, in fact, adds nothing to our stores of accurate ethnological knowledge, his mere assertion, for instance, that the Hiongnu were Huns throwing no fresh light upon a long debated point, and the nullity of the absolute identity of names in reference to the Sog, teaching us yet more to doubt vaguer identifications of this sort. Let me add that M. Huc's account of the habits, manners and characters of the several peoples is capital, and most evidently, accurately, as vividly, delineated.

† Muller doubts, but the Tibetans cannot mistake, and with them Hór = Turk and Sók = Mongol. I have failed to get fresh access to these people, which I the more regret, inasmuch as the name Hór, even to the guttural *h* and to the omissible *r*, tallies exactly with the appellation given by themselves to the so-called Lerka tribe of Singbham. See Tickell's narrative *and* vocabulary. I have elsewhere pointed out the Turkic affinity of one Himálayan tribe (Kuswár) and the Mantchuric of another (Váyu or Háyu). See paper on the Nilgirians, (J. A. S. B.) Tibet has been absurdly isolated by philologers and geographers. The Northern half of it actually belongs rather to the Altaic than to the Bódpa tribes, and hence is called by the latter Hóryeul and Sókyeul. I am indebted to the Múndas for the knowledge that Hó is pronounced Khó and Khór, just as it is to the North.

unites the insular and continental nations of the East and the most dispersed scions of the immensely diffused family of the Mongolidæ * ! ! Those who are acquainted with the famous Kavi Sprach (known to me alas! only at second hand) will know what I mean, when I solicit their attention to the accompanying Gyárúng vocabulary, as bearing on the face of it evidence, that in the Gyárúng tongue almost all the words in their ordinary† state are dissyllables, whilst I can assert positively from my own knowledge of the language, that the two syllables may be resolved into a monosyllabic root and its affix, *or* into a repeated monosyllabic root. Now these features (which by the way are very noticeable even in the small samples accessible to me of the Circassian tongue) Humboldt has denoted as special characteristics of the Malayo-Polynesian languages; and they are certainly most conspicuous attributes of the Gyárúng tongue. Thus, in the first column of the Gyárúng vocables, there are thirty-five words, whereof not less than thirty-one are dissyllables and only four monosyllables, and the dissyllables are all resolvable into a monosyllabic root and its customary pre-fix (Ta, mutable into Ka,) save those (Pyépyé, Nyényé) that are formed by re-duplication of the radical.

That Pyé, bird, and Nyé, cow, are roots, any one may prove for himself by turning to their Tibetan and Chinese equivalents; and that in the Gyárúng tongue the root is in these instances repeated to constitute the current term or integral word is self-apparent. That, again, in Gyárúng Ta is the common and almost indespensible prefix, and is mutable into Ka, both liable to euphonic changes of the vowel, to suit that of the radical, the vocabulary also demonstrates, testably to any extent by its predecessors of the allied tongues. And if it be urged, as in truth it may be, that the above constitution of the vocables belongs in essence to all the continental tongues, as Humboldt's sagacity divined it did to all the insular ones, the more frequent use of the prefix and consequent dissyllabism being all that is excessively Gyárúng, I have still to produce another Gyárúng trait, which it shares with what has been deemed the

* It may reconcile some of my readers to this startling announcement to hear that there are historical or traditional ground for supposing this very region to be the common nest and original seat of the Chinese and Tibetan races. See Klaproth's Tahl. Histor. and Memoires relatifs à l'Asie, and Remusat's Recherches sur les langues Tartares.

† I say ordinary state, because, when all the apparatus of composition attaches, they become polysyllabic. See the sequel, and mark the consequence as to the monosyllabic test.

most primitive Malayo-Polynesian type; and I shall do so by the following quotation from* Leyden:—"Few languages present a greater appearance of originality than the Ta-gala. Though a multitude of its terms agree precisely with those of the languages just enumerated (the Western Polynesian), yet the simple terms are so metamorphosed by a variety of the most simple contrivances, that it becomes impossible (difficult—*B. H. H.*) for a person who understands all the original words in a sentence to recognize them individually, or to comprehend the meaning of the whole. The artifices which it employs are chiefly the pre-fixing or post-fixing (or in-fixing—*B. H. H.*) to the simple vocables (roots) of certain particles (serviles) which are again combined with others; and the complete or partial repetition of terms in this re-duplication may be again combined with other particles." The above, as well as what follows (pp. 211-12) upon Ta-gala verbs, is in general remarkably coincident with Gyárúng,† the differences being such only as, when compared with other allied tongues, to show that the characteristics, however pre-eminently, are by no means exclusively, Gyárúng among the continental tongues, any more than they are exclusively Ta-gala among the insular ones. Among the latter, Humboldt considers that the Ta-gala (a specimen by the way of the inseparable pre-fix) preserves the primitive type of the whole group; and that that type is revealed in the Gyárúng I am inclined to assert, without however forgetting that my investigation is far from

* Researches, B. A. S. Vol. X. p. 209.

† I subjoin some samples as significant as Leyden's illustrations of the Ta-gala verbs. From the root Ching, to go, we have almost indifferently Yaching, Kaching, Daching, Naching, in a present sense, and Yataching, Kataching, Dataching, Tataching, Nataching, in a past sense, with some speciality of sense as to the na and ta pre-fix that need here be particularized. Next we have Yatachinti, Katachinti, Datachinti, Tatachinti, Natachinti, meaning 'one who goes or went, or the goer,' if one's self; and, if any other, then the series becomes Yatachisi, Katachisi, &c. The negatives are Matachinti vel Matachisi, according to the person, the particle of negation displacing the first of the pre-fixes indifferently. So from Máng to sleep, Carmáng, Marmáng, Tatarmáng, Matarmángti, Tatarméti, Matarmési I sleep, I sleep not, I slept, I who slept not, Thou who sleepest, He who slept not, or the sleepless, (other than one's self). From Zo eat, Tasazo feed, Tasazangti I who feed, Tasazési he who feeds, Masazángti I who feed not. Of these I give the analysis of the last as a sample, Ma, negative pre-fix—Sa, causative in-fix. Záng, I eat, from the root Zá with suffixed pronoun. Ti mutable to Si, the participial attributive suffix.

These are the simplest verbal forms and the most usual, whence the prevalent dissyllabic character of the verbs, as of the nouns, as seen in the vocabulary, consisting of a root and one

complete, and without insisting so much upon the primitiveness of this type as upon its much more interesting feature of a connecting bond between the so-called monosyllabic aptotic and the so-called polysyllabic* non-aptotic classes—classes which appear to me to have no very deep or solid foundation, much as they have been insisted on to the obscuration of the higher branches of philology and ethnology,

---

pre-fix. But the vocabulary, whilst it demonstrates this, indicates also the more complex forms, put rather too prominently forward by Leyden in his Ta-gala samples.

Thus, in our Gyárúng vocabulary, the words, cry, laugh, be silent, run, or four out of twenty-four verbs, instead of a single pre-fix, have a double and even a treble supply in the simple imperative form there used; as Da-ka-krú from the root Krú; Ka-na-ré from the root Ré; Na-ka-chúm from the root Chúm; Da-na-ra-gyúk from the root Gyúk. Hence, compounding as before, we have from the last cited simple term, Danarasagyúk, cause to run; Madanarasagyúk, do not cause to run; Danarasagyángti, I who cause to run; Manarasagyáti or Madanarasagyáti, he who does not cause to run. I believe also that the reiterative form Matarmáng is quite as usual as the substitutive form Marmáng, and Matsazangti for Matasazángti, as Masazángti, time and tense notwithstanding. Repetition and other changes above illustrated in the pre-fixes belong much less to the roots, infixes and suffixes, whether in verbs or nouns, and when the root is repeated, the prefix is commonly dropt, as has been explained as to substantive. But there are instances in the verbs of root repeated and yet pre-fix retained, though the vocabulary affords none such as its Kalarlar, round, which is a root repeated yet retaining its pre-fix; whilst the adjectives of the vocabulary, unlike the substantives, also afford several instances of the doubly and trebly reiterated pre-fix, as Kamgnár, sweet, Ka-ma-gnár from the root gnár, and Kaváudro cold, Ka-va-na-dro from the root dro. The elided forms, however, and particularly Kamagnár, show that leaning towards dissyllabism, which has been dwelt on, perhaps, too strongly, tho ugh it assuredly be a most marked feature of this tongue, and one too which Leyden's mistake as to his own sample verb shows to be pre-eminently proper to Ta-gala; for "tolog, to sleep," is *not* the radical form of the word, as he assumes, but a compound of the root and its customary pre-fix, ta, with the vowel harmonised to that of the root.

The pre-fixes are the great variants, and besides being so much repeated, they can be transposed and interchanged almost at pleasure, owing to their synonymous character, and these variations of the pre-fixes, with the elisions consequent on much reiteration of them, constitute the greatest part of that enigma which Leyden emphasizes; though it be in the actual use of the speech much less excessive (I still speak of Gyárúng) than his sample would lead any one to suppose.

In the above samples of Gyárúng I have given the verbs alone, without the added pronouns of Leyden's Ta-galan instances—such additional complication being rather suited to create wonderment than to promote sound knowledge.

* Compare the monosyllabic roots and dissyllabic simple vocables of Gyárúng with the sesquipedalians just given. The comparison is pregnant with hints, especially as there are in the cognate tongues all grades of approximation. Thus Kanaré, laugh, in Gyárúng, with its double pre-fix, is Yeré in Limbu with one, and Ré in Magar without any; and thus Taliáng, air, in Lepcha, with its pre-fix and suffix, is Talí in Gyárúng, with pre-fix only, and

rather than to their illustration (as I venture to think), and but for which obscuration our Leydens and our Joneses, our Bopps and our Humboldts, could never have been found at such extreme apparent diversity of opinion. I may add, with reference to the disputed primitiveness of Ta-gala, owing to its use of the "artifices" above cited, that throughout the Himálaya and Tibet it is precisely the rudest or most primitive tongues that are distinguished by useless intricacies, such as the interminable pronouns, and all the perplexity caused by conjugation by means of them, with their duals and plurals, and inclusive and exclusive forms of the first person of both. In this way, Kiranti, for instance, has eleven personal forms for each tense; and, as many tense forms as there are thus constituted, so many are there of the gerunds and of the participles—a Manchuric trait of great interest. The more advanced tribes, whether of the continent or of the islands, have, generally speaking, long since cast away all or most of these "artifices."

I have thus, in the present and two former communications, shown what a strange conformity in the essential components of their speech still unites the long and widely sundered races inhabiting now the Himálaya, Tibet, Indo-China, Sifán, Altaia, Caucasus and Oceanica; and, as a no less strange conformity of physical conformation, unites (with one alleged exception) these races, it cannot much longer be doubted that they all belong to one ethnic family, whose physical attributes it shall next be my business to help the illustration of by describing the heretofore unknown people, whose languages have been submitted to inspection and examination. Before, however, I turn to the physical characteristics, I must add that all the languages, whose vocables are herewith submitted to the Society, are, and always have been, devoid of letters and of literature; what writing there is among these races being confined to the Tibet-trained monks, whose religious ministry they all accept, and who (the monks) use the Tibetan system of writing applied solely to the Tibetan language, and never to that of their flocks, the several races now in question, or any of them.

Li or Lé in Burmese, without either. Innumerable instances like this make me conclude that the Gyárúng differs only in degree, not in kind, notwithstanding that its verb, like that of the Ta-gala, certainly presents an extraordinary and seemingly unique spectacle in some aspects, but not in all; for, in the sentence tizé-kázé papun, he called them to feast, though the root za, to eat, be repeated, and each time with a differently vowelled servile attached; yet the combination is not grotesque, nor the root smothered.

I cannot learn that in Tibet, the Sókpó or the Hórpa ever employ any system of writing of their own, though I need not add (assuming their identification to be just) that the Mongols and the Eastern Turks have each their own system quite distinct from the Tibetan. Having always considered the physical evidence* of race quite as important as the lingual, and the one as the true complement of the other, I have not failed to use the opportunity of access to the people whose vocables are now transmitted in order to note their physical traits.

The following are the chief results of that investigation:—

	Amdóan.	*Hórpa.*	*Gyárúng.*	*Mányak.*
	I.	II.	III.	IV.
Height without shoes	5.8.½	5.7.½	5.3.0	5.4.0
Length of head, from crown to chin (with calipers)	0.8.½	0.8.½	0.9.0	0.9.½
Girth of head	1.10.0	1.9.¼	1.10.¾	1.10.¾
Length of head, fore and aft, or forehead to occiput	0.7.¾	0.7.¾	0.8.0	0.8.0
Width of head, between parietes	0.6.½	0.6.0	0.6.⅞	0.6.⅞
Crown of head to hip	2.4.¾	2.4.0	2.3.½	2.3.0
Hip to heel	3.3.¾	3.3.½	2.11.½	3.1.0
Width between the shoulders	1.4.0	1.1.0	1.1.½	1.4.0
Girth of chest	3.1.0	2.9.0	2.11.¼	2.11.¾
Length of arm and hand	2.6.¾	2.6.0	2.4.¾	2.4.0
Ditto of arm	1.0.0	1.0.0	0.11.½	0.11.¼
Ditto of fore-arm	0.11.0	0.10.0	0.9.½	0.9.3
Ditto of hand	0.8.0	0.7.¾	0.7.¾	0.7.¼
Ditto of thigh	1.8.0	1.7.0	1.6.½	1.7.0
Ditto of leg to ankle	1.4.½	1.5.0	1.3.0	1 5.0
Ditto of foot	0.11.0	0.10.0	0.9.½	0.9.¼
Width of hand	0.4.¾	0.4.⅜	0.4.0	0.4.0
Ditto of foot	0.4.¾	0.4.¼	0.4.⅛	0.4.0
Girth of thigh	1.9.0	1.4.¾	1.6.¾	1.7.½
Ditto of calf	1.3.½	1.1.¾	1.2.0	1.1.½
Ditto of fore-arm	0.11.0	0.9.¾	0.10.0	0.9.½

No. I.—A native of Amdó, aged thirty-five years, a finely formed and very strong man, capable of carrying three maunds or 250 pounds over these mountains, which he has done several times, in order to turn a penny during his sojourn here, though the lax state of his muscles shows that he is usually an idler, and not now in training for such work, nor much used to it.

A Gélúng or monk of the mendicant class, and of course a shaveling, so that his head has been examined with unusual advantage. Five feet eight and a half inches tall, and more than proportionably broad or bulky, with large bones and ample muscle, not however showing

* Some attempts have recently been made (see last vol. of Brit. Assoc. and Journal of Roy. As. Soc.) to disparage the value of this evidence. But no one well acquainted with the Tartars in various remote locations could for a moment think of so doing. I refer with confidence to Dr. Buchanan's remarks on the subject in the V. vol. As. Res.

any bold development, the surface on the contrary being smooth and even, like the body of an idler; nor fat at all, but well fleshed. Colour of the skin, a very pale clear brown, of isabelline hue, like dry earth, or dirty linen, or unbleached paper; not yellow, nor ruddy at all. No trace of red on the cheeks, which are moderately full. Colour of eyes, dark brown; of hair, generally, black, but that of moustache, auburn. No hair on chest, nor on legs or arms. Moustache spare. No beard nor whisker. Hair of head, so far as traceable, abundant, strong and straight. Cranium not compressed nor depressed; not raised pyramidally, yet brachycephalic rather than dolichocephalic, and the occiput truncated or flush with the thick neck, but not flattened. Vertical view of the head, ovoid not oval, widest between the ears, and thence narrowing equally to the forehead and to the occiput. Facial angle good. Profile inconspicuous. Contour of the face (front view) rather ovoid than angular or lozenge-shaped, the cheek-bones having no conspicuous lateral saliency, nor the forehead and chin any noticeable attenuation. Forehead sufficiently high and broad, and not appearing otherwise from any unusual projection of the orbitar periphery or of the zygomæ. Eyes sufficiently large and not noticeably oblique, but remote from each other, and flush with the cheek and the upper lid, drooping and constricted to the inner canthus, which is large and tumid. Nose, good, straight; the bridge well raised between the eyes and the terminal part, nor spread nor thickened, though the nostrils be shorter and rounder than in Europeans, and the saliency of the whole organ less than in them. Ears large and standing out from the head, but occupying the usual relative position. Mouth good, but large, with fine vertical teeth, not showing the least symptom of prognathism in the jaws. Very full lips, but not gaping, nor at all Negro-like in their tumidity. Chin not retiring, nor yet roundly salient, but level with the gums, or in the same plane with the teeth, and square and strong, as well as the jaws, which afford ample room in front for an uncrowded set of beautiful teeth. Body well-proportioned, but somewhat long (as well as massive and square) in the trunk and in the arms, relatively to the legs. Hands and feet well made and large, but rather as to breadth than length. Head well set on the short thick neck, and shoulders high. Chest, splendid, wide and deep, and general form good. Expression

Mongolian, (but not at all markedly so as to features,) and calm and placidly good-natured. Ears bored, but not distended; and tattooing or other disfigurement of the skin quite unknown to all these races, as I may say once for all.

No. II.—A Hórpa of Tango, West of Gyárúng, towards Amdó, named Isaba. Age thirty-eight years. A man of good height (5-7½) and figure, but far less powerful than the Amdóan, and somewhat darker in colour. Spare of flesh, but not actually meagre. Colour, a pale brown, without yellow or red, like all the Himálayans and Tibetans, and the eye, of a dark clear brown, as usual with them. No trace of ruddiness on cheek. Hair of the head, moustache and whisker, pure black. Hair of head, long, straight, strong, abundant. Moustache small and feeble. Whisker rather ampler. No beard, nor a trace of hair on the chest, back or limbs. Head longer (fore and aft) than wide, but scarcely dolichocephalic, though not truncated occipitally, nor compressed, nor depressed, nor pyramidised. Vertical view, oval, the wider end being the posteal or occipital, and being wider there than between the ears. Facial angle, good. Contour of the face long and oval, without any trace of the lozenge breadth and angularity. Forehead, narrow and rather low, but not retiring. Cheek bones not salient laterally, nor the frontal sinuses or orbits prominent. Ears large and loose. Eyes of good size, remote, but not noticeably oblique, though the inner angle be tumid with the usual constriction thereto of the upper lid, which somewhat narrows the parting of the lids. Nose straight, not very salient, yet well raised between the eyes, and not dilated towards the tip, and the nares elliptic and long, but the bridge nevertheless broad and obtusely rounded. Mouth good, but large and prominent from the fulness of the lips, which, however, are not gaping, nor are the teeth at all prognathously inclined; well made and vertically set, but not sound. Chin not pointed, nor heavy, nor retiring, nor jaws unduly large and angular; whence, with the non-saliency of the zygomæ, the face takes a good and Arian contour. Figure good, almost elegant, but the arms rather long, and the legs rather short in comparison of the European form. Hands and feet well made and well proportioned. Hair plaited into a tail, *á la Chinoise*. Ears bored, but not dilated, and furnished with small ear-rings. Expression pleasing, and cast of features but faintly Mongolian.

No. III.—A Gyárúng of Tazar, North of Tachindo, by name Máching, and by age thirty-three years. Height 5-3-0, or much shorter than either of the above. A well-made smallish man. Bony and muscular development moderate, especially the former. In moderate flesh, but thigh and calf very fine; arms much less so. Arms longish. Legs shortish. Colour of skin, a pale earthy brown or isabelline hue, without the least mixture of yellow or of red; like Chinese, but deeper toned. No ruddiness on the spare cheeks. Eye dark hazel. Colour of hair in all parts uniformly black; long, straight, abundant, strong, on head; spare on upper lip; none on chin, nor on body, nor on limbs. Cranium large, nor compressed, nor depressed, nor pyramidally raised towards the crown, though there be a semblance of that sort from the width of the zygomæ (but this feature belongs to the face). Occiput not truncated posteally. Fronto-occipital axis the longer and vertical view oval with the wide end backwards, the occiput being conspicuously wider than the frontal region, or than the parietal, and the maximum occipital breadth lessening regularly forwards to the forehead. Facial angle good, with a vertical, but inconspicuous profile. Contour of the face (front view) lozenge-shaped, widest between the cheek-bones, which project much laterally, and are flattened to the front, causing great breadth of face just below the eyes, whence there is a regular narrowing upwards and downwards. Forehead sufficiently high and not retiring, but narrowed apparently upwards, owing to the salient zygomæ and molars. Frontal sinus not salient. Eye smallish and not well opened nor hollowed out from the cheek, and upper lid drooping and drawn to the inner, inclined and tumid canthus. Eyes wide apart and oblique. Nose long, straight, thick, with a broad base between the eyes, where, however, the bridge is not flat, but raised into a wide, low arch. Width great there, and spreading into an expanded fleshy termination, with broad alæ and large round nostrils. Mouth large and salient, yet good. Lips moderate and closed, and teeth vertically set, and very fine in shape and colour. Chin pretty good, not retiring, nor yet projecting, flush with the teeth and somewhat squared, as also the large jaws. Ears large and loose. Figure good, with head well set on; neck sufficiently long; chest deep and wide, and well made hands and feet. Hair worn plaited into a pig tail. Ears bored, but declaredly contrary to the custom of his country, and not distended. A very

Chinese face and figure, and belonging to one who has, in his character, a deal of the shrewdness tending to knavery that marks the Chinaman.

No. IV.—The Mányaker is forty years old, and bears the euphonious name of I'drophúncho. He is a native of Rákho, six days South of Tachindo, and by profession a Gélúng or mendicant friar; and a cross-made ugly fellow he is, as one could wish to see, with round shoulders and short neck, but stout and good-tempered exceedingly; and moreover, accomplished in reading, writing, drawing and carving, like most of the regular troops of Lámaism to which corps he belongs, though to the heterodox branch of it, or Bonpa sect, called by him Beunpo or Peunpo, and which he has enabled me to say is no other than Tántrika Búddhism, or what is commonly called Shamanism.* This very interesting and important discovery I therefore make no apology for inserting here, though it be somewhat out of place; and as I am digressing, I may as well add that to confound the Lámas with the Gélúngs, as Huc and Gabet invariably do, is a worse error than it would be to confound the Brahmans with the Pandits in India. To return to my friend I'dro, whose shaven head has afforded me a second excellent opportunity for closely examining the cranial characters of these races, I proceed to note that he is a man of moderate height (5-4-0), but strongly made, with large bones and plenty of muscle, but no fat. Colour, a pale whitey pure brown. No trace of

---

* In saying that Shamanism is nothing but Tántrika Búddhism, I speak most advisedly, and fully aware of the opinions I oppose. That the Bonpa also are Buddhists, there can be no doubt, and my friend I'dro's statements and drawings show that his sect follow the Gyút or Tántras, which, though canonical, are in bad odour, and have been so since the Gelukpa reform. A Bonpa and a Moslem are alike odious to the orthodox in Tibet, though the Bonpas have many Viháras of high name and date all over the country. Since this was written, I have found some interesting traces of the existence of the Bonpa sect in the Himálaya, where the Múrmi tribe for instance still call their exorcist Bonpa. The probable general solution is, that both the Brahmanists and the Buddhists, of all the various divisions of those creeds, adopted largely into their systems the prior superstitons of the country, whence in Java, in Népál, in Ava, as in India, Buddhist and Brahmanical remains exhibit so much of a common character, sometimes wearing the aspect of Waishnaism, more commonly that of Saivaism. Compare my remarks on the subject (*apud* volume on the Búddhism of Népál) with Leyden's Fahian and Yule on the Remains of Pagan (*apud* A. S. J. B.) Yule describes exactly the Padmapani, Manjusri, &c., of Népál, and I have myself found them at Karnagurh on the Ganges.

red in the spare cheeks, winter though it be. Eye, dark rich brown, and hair throughout unmixed and pure black. Like the others, he has none of the Esau characteristic, but on the contrary is, as usual, scant of hair, having not a trace of it on the body or limbs, and not much on the face. No beard. No whisker. A very wretched lean moustache, and a spare straight eye-brow. Cranium brachycephalic and large. Vertical view of the head ovoid not oval, widest between the ears, as in the Amdóan. Thence regularly and equally narrowed to the frontal and occipital extremities. No compression, nor depression of the cranium, but on the contrary a distinct pyramidal ascension from a broad base, the point of crinal radiation being somewhat conically raised from the interaureal and widest part of the scull. Occiput truncate and flattened, that is, not projecting beyond the neck, nor rounded posteally, like most heads. Facial angle pretty good, but rather deficient in verticality of profile. Contour of the face (see accompanying sketch) lozenge shape, owing to the large laterally salient cheek bones, though the forehead be not very noticeably narrowed (except with reference to its bulging base), nor the chin pointed. Forehead sufficiently good, high but somewhat compressed and retiring, and appearing more so by reason of the heavy frontal sinuses and zygomæ, which project beyond the temples towards the sides and front. Ears big and salient. Eyes remote and oblique, with the inner angle down and tumid, and the upper lid drooping and drawn to the inner canthus. Nose rather short, straight, not level with the eyes, nor yet much raised to separate them, nor elsewhere. Not clubbed at the end, but the alæ spreading, and the nares large and round. Mouth large and forward, with very thick lips, but no prognathism, the teeth being vertical and the lips not gaping so as to expose them. Teeth well formed and well set in an obtusely convex large arch, those of the upper jaw, however, overhanging those of the lower. Chin rather retiring, or flat and square. The partial retirement of the chin and the large frontal sinuses are what mar the verticality of the profile, which moreover shows little of nasal and much of oral projection. Figure bad, with thick goitrous neck, high forward shoulders, and somewhat bowed legs. Hands and feet well made. Muscular development of arms poor, of legs good. A thoroughly Mongolian face, but the ugliness in part redeemed by the good-natured, placid, yet somewhat dull, expression.

English.	*Thóchú.*	*Sólpa.*	*Gyámi.*
Air	Mozyú	Sálki	Sphún
Ant	Tú-khrá	Khoró-khwé	Mai-thún
Arrow	Já*h*	Só li mé	Chen
Bird	Marwó	Thá-kól	Sphúï-chher
Blood	Sá*h*	Khóro-gwé	Syé
Boat	Phyá	Sákersú	Sí-thú,-Thú
Bone	Ripat	Yá só	Kú-thó
Buffaloe	Caret	Caret	Swi-nyú
Cat	Ló-chi	Si-mí	Mau, Myau
Cow	Giwa*h* (Bull zyáh)	Sá-lo	Neu, Nyeu
Crow	Nyágwo	Khéré	Láwa
Day	Styákló	Wúndúr	Péth-yan
Dog	Khwa*h*	Nhókhwé	Kou
Ear	Núkh	Khikhé	Airto
Earth	Zip	Wonnish	Ti, Thou
Egg	Kiwóst	Caret	Chitun
Elephant	Caret	Lháboché	Syáng
Eye	Kan	Nútú	Yen-chin
Father	Ai	I'chiki	Dhá-dá
Fire	Mé*h*	Kwál	Ak-khá
Fish	Izhá*h*	Khélé	Yúé
Flower	Lámpá*h*	Chichúk	Khwá
Foot	Jákó	Khóil	Chya a
Goat	Tsáh	Yá má	Chúlyú
Hair	Hompá, Grong } Kachú of head	} Kéchigé	Thou phwá
Hand	Jipa*h*	Kar	Syú, Syeu
Head	Kapat	Tholá-gwé	Thau
Hog	Pi	Khá-khai	Dhú
Horn	Rak	Yé-bour	Tiko
Horse	Ró*h*	Má-ri	Má
House	Ki*h*	Pá-syáng	Shhangcha
Iron	Sormo	Thúmár	Thé
Leaf	Thrompi	Náí	Yé-cha
Light	Uik	Caret	Réyai
Man	Ná*h**	Khún	Rin
Monkey	Wáissi	Méchi	Khouch
Moon	Chhá*h*	Sárá	Yoliáng
Mother	Ou	A'khi, Yekhi	Má
Mountain	Spyá*h*	Tává	Sán, Syan
Mouth	dzúkh	A'má	Chwé
Moschito	Beup	Khó-khwé	Wocha
Name	rMá*h*	Nér	Minn
Night	A'shá	Sú	Khélo
Oil	Chingyú	Má-chin-thóso	Eué, Yú
Plantain	Sarmi	Caret	Máchouker

* h, underscored thus, *h*, marks the abrupt accent.

Northern and South-Eastern Tibet.

Gyárúng.	*Hórpa.*	*Túkpa.*	*Mányak.*
Talí	Púryú	Rhót	Mérdaḥ
Ko-rok	s Khró	Rhok-pó	Ba-raḥ
Ki-pi	l Dá	Mlá	Má (Rili, bow)
Pyé-pyé	Gyó	Pyá	Há
Tá-shí	Syé, Séh	Khrá	Sháḥ
Brú (Tabrú, small; Shabru, great)	Grá	Grú	Gú
Syá-rhú	Ré-rá	Róspá	Rúkhú
Caret	Caret	Caret	Dingmi
Ta-rhú	Chúlaḥ	Syimbú	Macheu
Nyé-nyé	Gnaumeḥ	Báḥ	Womi (Gnázi, bull)
Ta-brok	Kalé	A'kpo	Kali
Pish-né, nyé	Nyé-lé	Nyénti	Nashchaḥ
Khí	Katáḥ	Khi	Kshaḥ
Tir-né	Nyó	Nebláp	Nápi
Séḥ	Kcha	Sáḥ	Malí, Mlí
Kí-tan	Sgangá	Khálúm	Rácha
Láng-chhen	Lámochhén	Láng-chhén	„
Tai-myék, Tam-myek	Mó	Mélóng	Mni
Ta-pé	A'pá	A'pá	A'pá
Ti-mi	U-maḥ	Meḥ	Sa-méḥ
Chú-ngyó	Hyá	Gná, Nyá	Yú
Tau-den	Métó	Ménto	Ménto
Tá-mi	Kó	Lémi	Lipchhéḥ
Kús-só	Chhé	Rá	Tsáh
Tár-ní	Spú*	Pú (Krá of head)	Múi (Tsi of head)
Ta-yak	Lhá	Lá	Láp-chéḥ
Ta-kó	Ghó (hard)	Gók-ti	Wálli
Kí	Váh	Phá	Wáh
Ta-rú	K-rúm-bo	Rú-ba	Rú-bu
Bo-róh	Rhí, Ryí	Téḥ	Bó-roḥ, Bróh
Chhém	Hyó	Khém	Nyéḥ
Shóm	Chú	Lékh	Shi
Tai-mek'	Bálá	Blap	Nipchéḥ
Caret	Sphó	Wot	Wúḥ
Tir-mí	vzih	Miḥ	Chhoḥ
Shé-prí, Ti	Zumdeḥ	Prá	Miyaháh
Tsi-le, vel Chileḥ	Slikno	Leḥ	Lheḥ
To-mó	Ama	Ama	Amá
Ta-vet'	Riḥrap	Ri	m Bi
Ti-khé	Ya	Khá	Yebá
Caret	l vasa	Pholi	Bimo
Tir-min'g	Smen	Myéng	Ming
Tó-di, Tong-mor	Spha	Senti	Kwakaḥ
Chin-swí (mustard seed; juice)	Marnak	Kyamar	I'chírá, I'tira
„	„	Lamrep	„

* Ghórmé, hair of head. Yâ-spú, hair of mouth or moustache. Pá-spú, hair of body.

English.	*Thóchú.*	*Sókpa.*	*Gyámi.*
River	Chabráḥ	Wassú, U'sú	Shúi
Road	Griḥ	Chám	Lú
Salt	Cheḥ	Távósó	Yan
Skin	Rápí	Sárú	Phi-cha
Sky	Mahto	Théng-gré	Khen
Snake	Brigi	Thólé	Shré
Star	Ghada	,,	Singh-syú
Stone	Gholopi (hard / arabic gh)	Chhilo	Hri-thou
Sun	Mún	Nára	Ré-thou
Tiger	Khoḥ (hard)	Pár	Khú
Tooth	Swéḥ	Syú-chi	Yá
Tree	Gwozósi	Mótó	Hrú
Village	Wékhá	Hótó	Twáng-cha
Water	Chah	Wassú, U'sú	Shúi
Yam	Jyah	Caret	Yángsú
I	Chi, Ká	Mi, Bi, A'bú	Gnó
Thou	Kwá, Kwé	Chhá	Ni
He, She, It	Kwán-Tá-cha	Thá	Thá
We	Chúklar Chiki, pl Cheun, dual	Mini †	Gnómé
Ye	Kwéniko, Kwa-nik-lar	Chhini †	Nimé
They	Táho. Thák-lar	Tháni †	Thámé
Mine	Kák chi	Caret	Gnóti
Thine	Kwék chi	Caret	Niti
His, Hers, Its	Thákchi, Kwa-nákchi	Caret	Tháti
Our's	Chikúk	Caret	Gnométi
Your's	Kwánikúk	Caret	Nimeti
Their's	Thakúk	Caret	Thámeti
One	A'ri	Négé	I'-ku, I'
Two	Gnári	Hóyúr	Liáng-ku, Ar'
Three	Kshíri	Kórbá	Sang'-ku, San
Four	Gzhúré	Tírbá	Si'-ku, Si'
Five	Wáré	Thábá	Wú-ku, Wu
Six	Khatáré	Chórka	Leuku, Leu
Seven	Stáré	Tóló	Chhí-ku, Chhi
Eight	Khráré	Némá	Pá-ku, Pá
Nine	r gúre	Yósó	Chyú-ku, Chyú
Ten	Hadúré*	A'rbá	Ish'-sa
Twenty	Gninaso	Hóré	Air'-sa
Thirty	Kshyáso	Kóchhen	San'-sa
Forty	Ghyiso	Téché	Syú-sa
Fifty	Wásso	Sháché	Wú-sa
Hundred	Akshi	Chóvó	I'pé

* Ri, re, final, is a servile. So ba and ka of Sókpa and ku of Gyámi.

† But for the analogy of the Hórpa plural in 'ni,' I should say these were genitives and possessives, and that the plurals were wanting.

Northern and South-Eastern Tibet.

Gyárung.	*Hórpa.*	*Túkpa.*	*Mányak.*
Ti-chí	Hráh	Chhi	Dyáh
Tri	Chéh	Lémdaug	Ráh
Chhé	Chháh	Tsá	Cheh
Tidri	Gla	Phyekh (hard)	Grah
Tú-món, Teumeun	Koh	Namdúng	Mah
Kha-bri	Phri	Mrúï	Brú
Tsi-ni	Sgré	Karma	Krah
Rú-gú	r Gámé	Górr	Wobi
Ki-ni	Gna	Pláng	Nyi-ma
Kóng	Ták	Té é	Léphé
Ti-swè	Syó	Wáh	Phwih
Shi	Nah	Shéng dong	Sápoh
Wo-khyú, Túkhyú	Rhava	Yú	Hú
Tichí	Hráh	Chhi	Dyáh
Sé-ten	Zó	Khé	Zgwáh
Gná, Gná-yo	Gná	Gné, Nyé	A'
Sán-ré	Ni	I'	Nó
Gná-pos, Watú	v Ja, v Jya	Pé, Bé	Thi
Yó	Gnáni, Gnáriggi or rigya	Gna-rá	Plural, A'dúr Dual, Ajú
Nyó	Nini, Ni-riggi	I -rá	Nóndúr
Ya pos	v Jini, v Ji-riggi	Pe-rá	Thídúr
Gná, conjunct prefix*	Gná-á (elongation)	Gnekú	Aí
Ní, the same	Niï	I'kú	Nóë
Wá, the same	v Jyá a	Pékú	Thió
Caret	Gnáárígya	Gná rá kú	A'durí
Caret	Nii rigya	I'rákú	Nóndurí
Caret	v Jaa rigya	Pérákú	Thidúri
Katí	Rá	Thi	Tábí
Ka-nés†	Gné	Nai	Nábi
Ka-sám	Sú	Súm	Síbi
Ka-dí	Hla	Pli	Rébi
Kung-gnó	Gwé	Liágné	Gnábi
Kú-tók	Chhó	Kró	Trúbi
Kúsh-nés	Zné	Nis	Skwibí
Or-yét	Rhiéé	Gyet	Zibi
Kúng-gú	Gó	Dúgú	Gúbi
Sih	Sgá	p Chi	Chóchibi
Kinis-si	Naská	Khali	Náchábi
Ka-sam-si	Súská	Caret	Sá chá bi
Kaplis-si	Léska	Caret	Zyizabi
Kúngnósi‡	Gwéská	Caret	Gná zábi
Paryé	r Hyá	Caret	Téjé

* A disjunct and complete series of possessives formed by adding the suffix 'young' to the personals has been alleged to me, but it is so rarely used, I doubt its genuineness. Here it is Gnayong vel Gnong, Nayong vel Nong, Gnaposyong, Yoyong, Nyoyong, Yaposyong.

† In composition these names of the numerals are liable to variation, as tirmi-targé, one man : tirmi-tage, two men: but three men is tirmi-kasam, unchanged.

‡ Ka, pre-fix, varying to ku, and taking a nasal or other euphonic appendage, ku-ng, ku-sh, is servile. It is the common and almost inseparable adjunct of nouns, verbs, &c., and it interchanges with ta. Sometimes both are used. Compare ta-pé a father, with ka-pá, Kassia, and Ta-ga-pán, Tamil, &c.

English.	*Thóchú.*	*Sókpa.*	*Gyámi.*
Of	K	Na, Né	Ti
To	Shil	Tú	Khá
From	K, to, Gé	Gásâ	Li
By, instru.	I'	Râ	Lá
With, cum	Ong	Thángdi	Kháng chhen
Without, sine	Marúk	U'g gwé	Mómá, Meyú má
In, on	Kúkú, Tik, Ti	Thú, Tú	Lá
Now	Patino	O'tó, Wótó	Chhá yé
Then	Stáka, Hatús	Caret	Lá khún
When?	Thisni	Khech ché	Ná khún
To-day	Pashi	In dúr	Chin thé
To-morrow	Sózyú	Mágár	Min thé
Yesterday	Narr [si	Nokhor	Hou thé
Here	Cho, Kúzgá, Chak-	In dé	Thi mé
There	Háto, Thúzga,	Yá bú	Lá mé
Where?	Tano [Thaksi	Thyerthar	Lá li
Above	Tíkh	Téré	Syáng thou
Below	Kól	Tóró	Ti syá
Between	Tigú	Toung dú	Túng jen
Without, outside	Khanyis	Gáchá	Wai thú
Within, inside	Kúkú	Tótar	Lithú
Far	Grikho	Khóló	Ywén
Near	Grin, Grinista	Nangni	Jhin
Little	Khwini	Bágâ	Syóti (small)
Much	Brobo	Elvik	Tá-ti (great)
How much?	Nikal	In chhin yúbi	Tó syó
As, rel.	Tek	Caret	Ah men-ti
So, correl.	Stáká	Caret	Lá men-ti
Thus, pos.	Cheu	Yénichhin	Thi men-ti
How?	Nikanjú Nikachan	Caret	Thi má
Why?	Niblin, Nishi	Tharichhin	Syá chú
Yes	Gnówá, Gno	Bi	Syó
No	Mángwá, Mang	Bi si	Púsitiéyó
(Do) not	Chi	Puthi ké	Púsyo
And, also	Tah, Dah	Pichhé	Orcha
Or	Gnóá	,,	Tháng
This	Chá	Ani. Yéni	Thikou
That	Thá	Théni	Lákou
Which, who, jon	,,	,,	Hi mé
Which, who, ton	,,	,,	Lá mé
Which, who, kon?	,,	,,	Syá, Himé
What? kyá	Sú	,,	Syácha, Hima
Anything	Ning	,,	Hiong
Anybody	Ningwan	,,	Ohki, Hiong
	Sóngwan		

Northern and South-Eastern Tibet.

Gyárúng.	*Hórpa.*	*Tákpa.*	*Mányak.*
*Caret. Um ?	I Dang ?	Kú	I'
Caret	Gi ? Da	Svá, Lá	Wé
Shis. S	Lháno, Gha	I'	Tha, Ni
Gi	Khá, Wú	Gi	Lé
Kri, Khyás	A'ché	Núm láng	Pháé
Kameí	Máchú	Ma nóna	Májú
S. Pri	Ná, No, Chá	Ná	Khú, Choh
Púz-dúi	Habdeu	Dá	Milé
Tis-dúí	Tabdeu	Téné	Thilé
This-dúi, Kwństra	Sa deu	Kashú	Ninkhé
Pish-nyi	Pas-ni	Tashi	Tanyúr
Sós-nyi	Khasi	Nogor	Sórúh
Púsyúr	Naga, A'wesni	Dáng	Yáhá
Chidú	U'dú	Wo cho	Khopú, Dait
Hadú	Oúthú	Wo tho	Thúngá pu, Kwa-
Katú	Lóré	Gá, Gáhá	Khadé [nait
U'rkyé	Chhá	Gáng	Chú
W'áki	Wó	Wá	Zyé
U'le, Tilé	Kyúkú	§ Bút ká, Képá	Onglhè
Wónpo	Pheu-so	Phit ka	Nwá
U'gú, Wógú	Náng	Néngá	Khú
Ka sri	Chéchi	Ringbú	Rassá
Kaching	Tháné	Thúngbú	Rini
Kúh ché	A'mché	Chúti	Tameh
Kak-ti	Kagaré	Shibo	Tabrá
This-ti	Haisyi	Gó	Trimmi
Caret	Naya	Dantang	Mi
Caret	Nyú	Dantarang	Thúzyó
Caret	Wodé	Ustúm	Thúsú, Thúsú, moh
Thígúpso, This-pé	A'chibi	Katin gyá	Hanus moh
Thús-pé	A'chú gnô	Sagyak	Hámilé
Do-mos	Gnór†	In †	Zyi
Di-mek	Nyér	Men	Má Zyi
Met	Má, Di‡	Má,‖ Magyá	Thá‖
Caret	Ré	,,	,,
Kó. Wóvé.	Ná	Na, Iná	Lé
Chidi	U'dé	Wochú	Thú
Hadi	Outhá, Yé	Wotho	Quathú
Caret	Caret	Caret	,,
Caret	Caret	Caret	,,
Sú	Sú, Ló	Sú	Sú
Thú	Achin	Si	Hánó
Tenzi, Tizzé	A'ke	Sirang	Táká
Sú	Súyó	Sirang	Súyé

* No declensional signs as the general rule ; but úm has been obtained as an anomalous exception of very special and narrow use, as Láma-úm-boroh, the Láma's horse.

† These are the positive and negative forms of the substantive verb = the Persian hast, nést, exactly.

‡ Di, an in-fix, medial ; Ma, pre-fix.

§ Horizontal and prependicular betweenity. ‖ Initial and medial.

English.	*Thóchú.*	*Sókpa.*	*Gyámi.*
Good	Náï	Chháng béné	Houkhou. Houti
Bad	Ghâï. Ghé. Mari	Má béné	Hou ti myú
Cold	Styú	Khou thúu	Sidi
Hot	Si	Há lon	Ré-di
Ripe	An. Min	Bál chhén	Phú-ti
Raw	A-min	Chhik thé	Myúphú
Sweet	Jam	Am thé thé	Syángdi
Sour	Chak	Ammahálon	Lá-ti
Bitter	Khák	"	Khú-ti
Handsome	r kwi	Cháng béné (good)	Houti (good)
Ugly	Márkwi	Má béné (bad)	Houti myú (bad)
Straight	Kasth	"	Ting-di
Crooked	Jaggra. Jablá gwé	"	Ting-di myú
Black	Nyik	"	Khidi
White	Phyokh	Chhágán	Pi-di
Red	Shídzi	Ulán	Khóng-di
Green	Zyángkú	Khó khó	Lig-di
Long	Drithú	Ü'r thú	Tháng-ti
Short	Wóngchithá	"	Thóng-ti
Tall	Brâthá	U'n dúr	Kou-ti
Short	k Thátha	"	Ti-ti
Small	Bratsi tha	Bágá	Syou-ti
Great	Pwí tha	I'khï	Tá-ti
Round	Ashyara	"	Eang-di. Yángdi
Square	Ghzírú	"	Pyáng-di
Fat	Charwá	Yokhwé thé	Hou-ti (good)
Thin	Charghé	O'khú ná é	Syou-ti (small)
Weariness	Darvatch	Yá tava	Sphwá leu
Thirst	Tirpitch	U'léso	Kháng-ti
Hunger	Ashpitch	Wolúso	O'-ti. Wó-ti
Eat	Adz	E'thé	Thyé, Khyé
Drink	A'thí	Wúó	Khwá
Sleep	A'nan	Wúm tha	Swikyór
Wake	Toron (get up)	Pós	Khilé
Laugh	Daran	Enna	Syó
Weep	Arzan [kochin	Wún na	Shúhrin
Be silent	r Sgástan. Dzúk	A'h má hópchhi	Quápótho
Speak	Kwor, Kúrr	Caret	Caré̋t
Come	Hai	Iré	Lé
Go, depart	Dákan	Yá bú ?†	Chhi
Stand up	Toron	Posth	Chhilé
Sit down	Ajon	Só	Chó
Move, Walk	Dákan	A'hyar yábo	Chú. Chhi
Run	Dádran	Thúr keng	Théwo
Give	Dagsh (cuivis)* Kwúgsh (mihi)	Wúg. Euk	Kí. Yoho
Take	Jádjh	Caret	Rákwó

* In all these tongues there is a special and general term, indicated by the Latin appendage.

† Quære ? Iré bú, come not, in Kalmak.

Northern and South-Eastern Tibet.

Gyárúng.	*Hórpa.*	*Túkpa.*	*Mányak.*
Kasné	Gáyé gnor	Lihúni	Deunda*k*
Ma-kasné	Gáyé nyér	Lihúnani	Mánda
Kavandró, Kamishta	Kúrkú	Krang-mo	Phemphé
Kassí. Kavassi	Ché ché	Gromo	Chéché
Ka-smán	Núlúmsi	Choso	Demi
Ma-ka-smán	Númálúmsi	Machoso	Demámi
Kam-gnar′	Thú-thú	Nyok-pa	Debi
Kúch-chúr	s Gús-Go	Kyúr-pú	Da-chá
Kúch-ché*k*	s Nésné	Khák-bó	Dá-khá
Kúm-chúr	Kam-syúr	Lihúmi. Gnómánó	Phyún phú
Ma-kumchhúr	Mem-syùr	Lihúmáni. Gnómá-	Mám phyu
Ka-kas′to	Kathóng	Tráng bó [mano	Chú chú
Ma-kas′to	Gúngú	Kyok po	Kho kho
Ka-nak′	Nyá nyá	Nak po	Dáná
Kaprom′	Phrú phrú	Khérú	Dallú
Kaver′ ni	Gingi	Leu	Dani
Karmyák	Jhángú	Chángú	Chúgindo
Kasri	Kachi	Ringbo	Sháshá
Kachan′	Kalgé	Thongpo	Dridra
Kasri′	Gakhyé	Zúgring	Hra hra
Kachin′	Gádé	Zúg thung	Dridrá
Kachhai′	Kamma	Chúngbo. Prú	Yú
Kahti′	Kamthú	Thénbo	Kah kah
Kálárlar*	Lóló	Birhi	Wá*k* wa*k*
Zhirdo	Súr zhi	Túp-zhi	Drazo
Kwipan	Kalbo. Galvo	Gyák pa	Dachú*k*
Kwichem	Chú chú	Kámrháng	Kárí
Disdúk	Nerthá	„	Ná brída
Taskom′	Nasyá	„	Depsyá
Tomós	Namjóngsi	„	Vitengné
Ta-zó	Nangi	Zó	Gnajeu
Ta-mot	Wathi	Thong	Gnachhó*k*
Korman′	Gúrgyún	Nyet	Khaiya*k*
Tar-was	Taryén	Láng (get up)	Dougwá*k*
Ka-náré	Khá khé	Gyé	Narir
Da-ka-krú	Nakabrá	Gnu	Dangwá
Nák chún	Yá-gúzi	Thómá	Thathady ú
Ta-chén	Nap-shé*k*, Tayin	Syát	Thadyu
Ka-pún. Papún†	Kwi-lhen	Syó	Lemo
Yeyen, Da-chin,	Ta-shin. Wa-shin	Gai	Yú
Tar-yúp Ya-chin	Zúryén	Lang	Khanjéh
Ná-nen	U'nzun. Wanzún	Zúk	Naijeu
Ye-yen. Ya-chin	Tashin	Gai	Yú
Danar-gyúk	Tamgyo	Pshet	Tachimoyú
Da-vo (cuivis) }	§ Tú-khyé (cuivis)	} Bé. Bin	Wa-khi. Ta-khi
Da-vong (mihi) }	‖ Tú-khóng (mihi)	}	
Da-ven	Gwonkhé. Túshthú	Yá.‡ Lóngá	Dangó

* Ka pre-fix of all the above words is the same as that added to the numerals. (See note at "ten.") To the verbs the analogous prefix ta vel da is usually added. But ka is also used with verb, *e. g.* dong = it is, he is, in Bodo (Du of Newari and Tibetan du-g) is ka-m-dong in Gyárúng.

† Ka prefix becomes pa, according to that alliterative principle which prevails so greatly, though irregularly.

‡ Bé. Yá, have a special sense. Give to *me*; take from me. Bin, Láng, a general sense. One solicits; the other commands.

English.	*Thóchú.*	*Sókpa.*	*Gyámi.*
Strike	Da-gatch	Chhok ka	Tá
Kill	Ta-séh	,,	Sá
Bring	Dzi-la	A'hba-táhira	Lá-le
Take away	Doukwa	A'hba-chhi	Lá-chhé
Lift up	Ta-chi	Wúra	Máyú
Put down	Kwaksh	Caret	Caret
Hear	Kokshustan	Súnú	Thyén
Understand	A'khchan	Hériya	Syá
Tell, relate	Kúrr	Khala	Shró

NOTE.—The orthography is in general that sanctioned by the Society and commonly used by me, but there are a few deviations necessitated by the peculiar articulation of these races, whose gallic j and ú are of incessant recurrence. I have represented the former sound by zy and the latter by eu. Both sounds are found in the French word *jeu*. The system of tones or accents, so important for discriminating the many otherwise-identical roots in these tongues, there is no practicable method of doing justice to. But I have marked the chief one, or abrupt final, by an underscored h, thus *h*. In Thóchú and in Hórpa, the h, kh, and gh, have often, nay generally, a harsh Arabic utterance. I use the short vague English a and e, as in cat, yet, for their common equivalents in these tongues, but u has always the oo sound, whether short or long. It so occurs in English though rarely, as in put, pudding. The continental (European) and Eastern system of the vowels is that pursued, and the long sound of each is noted by accent superscribed. But there is a great evil attendant on this Jonesian use of accent as marking quantity; for the Tartar accent denotes the radical syllable or syllables, irrespective altogether of the long or short sound of vowels. I cannot, however, at present, remedy this evil, though hereafter I shall use the accent to denote roots, putting it over the end of the radical syllable, whether ending in vowel or consonant quoad vowels. Mine is the common vocalic system, the English being wholly beside the mark. Y is always a consonant. It blends with many others to give them a sliding sound as in the zy, above instance. It gives S the sound of Sh, as in the Syán (Shan) tribe's name. It must never be

Northern and South-Eastern Tibet.

Gyárúng.	*Hórpa.*	*Tákpa.*	*Mányak.*
Ta-túp	Nazbi	Dúngé	Dan-thá
Ná-sé	Ta-shé	Sótá	Na-sya
Ko-pet	Wú-khyé	Rotá	Trúlhé
Di-cháng	Wúm-bé	Khor	Túyú
Ta-yok	Rang-ké. Rházi	Longna	Da-chi
Na-tok	Rale	Nina	Wúchi
Kar-nyou	Wul mn	Nyan	Khabé ní
Ti-sen	Sam tenchú	Sém	Najinjé
Ta-chen	Ta-yin. Nap-shé	Syat	Thai-dyú

made a vowel, *à l'anglaise*, for that makes monosyllables dissyllabic, and totally changes the proper sounds of words. The same as to W, which we English are however more familiar with. From é, I make the dipthong ai; from á that of au; from ó that of ou, sounded as in aye aye, hawfinch, how; which, with the gallic eu (beurre heurre), are invariably dipthongs, each with a single blended sound. If two vowels come together and require separate utterance, the latter is superscribed with a double dot, as dáï. I have marked off the pre-fixes (tir-mí, man, see Gyárúng column) to facilitate access to the root and comparison on a large scale, such as that lately employed to illustrate ethnic affinities. This and the like marking off of the suffixes will be a great aid to those who wish to make such comparisons without knowledge of these languages. But the procedure is hardly correct, since the root and its prefix in particular are apt to be blended in utterance by transfer of the accent (mí, tír-mi), and since the sense also of the roots is occasionally as dependant (though in a different way) on that of their pre-fixes, as it is in regard to the prepositions of the Arian tongues (tir-mi, man: ti-mi, fire). Nevertheless these important particles are liable to a large range of mutations, synonymous as well as differential, merely euphonic, as well as essential, whilst some of the tongues use them very amply, and others very rarely. Add to these features the infixes and the suffixes, with the occasional change of place and function between all these, and you have before you the causes of the differences of these languages, which are often so operative as to merge their essential affinity and make it indiscernible, except by those who, knowing the

roots, can pursue them *and* the servile portions of the vocables through their various metamorphoses and transpositions.*

---

* Compare in Tibeto-Himálayan and Indo-Chinese series, as follows:—

Day.—Nyi-ma, Ma-ni, Nye-n-ti, Nhi-ti-ma, Sak-ni. Root Nyi.
Eye.—A-mik, Mi-do, Mi-kha, Ta-i-myek, Myé-t-si. Root Mig.
Dog.—Khi-cha, Ko-chu, Chói-ma, Khwó, Ta-kwi, Ka-zeu. Root Khyi.
Ripe.—Kas-sman, Mhai-ti, Mhin, Min-bo. Root sMin.
Sour.—Kúch-chúr, Kyúr-bo, Da-chu. Root sKyúr.
Hear.—Khep-ché, Nap-syó, Ta-ché-n. Root Shé.

These are extreme cases, perhaps, of mutation; but they are therefore all the better adapted to illustrate my meaning; and links enough will be found in the vocabularies to bind them surely together.

B. H. H.

DARJEELING,
October 1852.

No. XI.

PART I.

SOME ACCOUNT

OF THE

SYSTEMS OF LAW AND POLICE

AS RECOGNIZED IN THE

State of Nepal,

BY

BRIAN HOUGHTON HODGSON, Esq., M.R.A.S.,

Of the Bengal Civil Service, Resident at the Court of Káthmándú,

&c. &c.

Introduction.

[With a view to obtain correct and authentic information on the subject of Népálese law, both in its theoretical principles and practical administration, Mr. Hodgson addressed a series of questions to several individuals who were judged most capable of replying to them in a full and satisfactory manner. Copies of these series of interrogatories, with their respective answers, have been communicated by him to the Royal Asiatic Society (together with a separate paper on crimes and punishments); and the following article has been drawn up from a careful comparison of the whole, excluding as much as possible the repetitions unavoidably occurring, in many instances, in the various answers to any particular question. A reference to the works of Kirkpatrick, Hamilton, and others, will show how little has hitherto been contributed to the knowledge of Europeans respecting Oriental systems of jurisprudence, as far as regards the kingdom of Népál; it is therefore particularly gratifying to be enabled to produce so complete a view of the subject as has been

furnished by Mr. HODGSON, whose perseverance and energy in obtaining an acquaintance with these and other matters hitherto kept sacred from all strangers, are only equalled by the intelligent and liberal manner in which he communicates to the public the information he has acquired. —ED.]

ON THE LAW AND POLICE OF NE'PA'L.

Question I.—How many courts of law are there at Káthmándú? What is the name of each?

Answer.—There are four Nyáyasab'hás, the first and chief of which is called *Kót Linga*; the second, *Inta Chapli*; the third, *Taksár*; and the fourth, *Dhansár*. [Another answer mentions four additional courts, *viz.* the *Kósi*,* the *Bángya-bít'hák*,† the *Daftar Khána*, and the *Chíbhándel*. In the *Kósi*, the *Sirkár*‡ itself administers justice. The *Bángya-bít'hák* is the general record-office of the fisc, and a separate *dit'ha*§ presides over it. It is also a *Mahal-Addlat*. ‖ The *Kót Linga*, *Inta Chapli*, *Taksár*, *and Dhansár*, are the proper *Addlats*, exercising both civil and criminal jurisdiction. In the *Daftar Khána* the disputes of the soldiers relative to the lands assigned them for pay are investigated, and the *Chíbhándel* is a tribunal for the settlement of all disputes relating to houses; neither of these courts possesses criminal jurisdiction; and whatever penal matters may arise out of the cases brought before them are carried to the *Inta Chapli*. All these *Addlats* are situated in the city of Káthmándú, and within eighty or ninety paces of each other.]

Question II.—What are the territorial limits of the jurisdiction of each court?

Answer.—There are no limits expressly assigned. Any citizen of Káthmándú or Bhátgáon, or any subject dwelling in the provinces, may carry his cause to any court, provincial or superior, that he pleases. [Another answer says, that whencesoever a civil suit comes, and whatever may be its amount, it may be heard in any of the four courts of the

* Also called *Bháradár Sab'há*, or great council of state.

† Also called *Kumári Chók*.

‡ The government, or its representative.

§ A superintending minister of justice, who does not try causes, but watches over the conduct of the court.—B. HAMILTON.

‖ A court for questions relating to land revenue.—ED.

capital at the plaintiff's pleasure; but that grave penal cases must be carried to the *Inta Chapli.*]

Question III.—Are the four *Adálats* of the capital of equal and co-ordinate authority, or how far is one subjected to another?

Answer.—The other courts of the capital are subject to the *Kót Linga*, in which the supreme judicial officer or *dit'ha* personally presides.

Question IV.—Do the courts of the capital always sit, or have they terms and vacations?

Answer.—They always sit, with the exception of fifteen days in the twelve months, *viz.* ten days at the *Dásahra*, and five days at the *Dewáli*,* during which the courts are closed.

Question V.—Are the courts of the capital permanently fixed there; or do their judges, or any of them, make circuits, civil or criminal?

Answer.—They are fixed, nor does any judicial authority of the capital ever quit it. When necessary, the *dit'ha* sends special judges *(bichári)* into the provinces.

Question VI.—In what cases does an appeal lie from the supreme or provincial courts to the *Bháradár Sab'há?*

Answer.—If any one is dissatisfied with the decision of the courts of the capital on his case, he may petition the government, when the *bháradárs* (ministers) assembled in the *Khólcha* (palace) receive his appeal and finally decide. [Another respondent says: "If the matter be grave, and the party, one or other, be dissatisfied with the judgment of the courts of law, he applies first to the premier; and if he fails in obtaining satisfaction from him, he then proceeds to the palace gate, and calls out, "Justice! justice!" which appeal, when it reaches the *rájá's* ears, is thus met: four *kájis*, four *sirdárs*, four eminent *panch*-men, one *dit'ha*, and one *bichári*, are assembled together in the palace, and to them the matter is referred, their award being final."]

Question VII.—Are the *bháradárs*, or ministers, assisted in judicial cases by the chief judicial authorities of the capital, when they hear appeals in the *Bháradár Sab'há?*

Answer.—They are: the *dit'ha*, the *bicháris*, and the *dharmád'hikári*,† sit with the ministers in such cases.

Question VIII.—What concern has the *dharmád'hikári* with the courts of law in civil and penal cases; and of a hundred cases brought

---

* *Dásahra* and *Dewáli*, public festivals. † A high law officer; the chancellor.

before the courts, what number will come in any way under the cognizance of the *dharmád'hikári ?*

Answer.—Eating with those with whom you ought not to eat; sexual commerce with those between whom it is forbidden; drinking water from the hands of those not entitled to offer it—in a word, doing any thing from negligence, inadvertence, or licentiousness, by which loss of caste is incurred, renders the sinner liable to the censure of the *dharmád'hikári.* He must pay the fine called *Gáo-dán* to the *dharmád'hikári,* who will cause him to perform the *práyaschitta.** In such matters only has the *dharmád'hikári* any concern.

Question IX.—Is any pursuer-general or defender-general recognized in the system?

Answer.—No; none whatever.

Question X.—If the prosecutor fail to appear at the trial of an offender confined at his instance, is the offender dismissed, or what course is taken?

Answer.—The offender is not dismissed, but remanded to confinement, and the trial is deferred.

Question XI.—What, and how many, provincial courts are there?

Answer.—For the provinces West of the capital there are two courts constituted by the supreme judicial authority there; that is, the *dit'ha;* and the provinces East of the capital have also two courts similarly constituted.

Question XII.—Is the regular appeal from the provincial courts of justice to the ordinary courts of the capital, or to the *Bháradár Sab'há ?*

Answer.—To the supreme court of the capital, or *Kót Linga.*

Question XIII.—Are not the powers of the provincial courts regulated with reference to the rank of the officer who happens to be nominated to the charge of the province? In other words, what are the limits of a provincial court, of a *súba,* of a *sirdár,* and of a *káji ?*

Answer.—They are not; whatever may be the rank of the officer commanding in the province for the time being, the authority of the provincial court is always the same. [Another answer states, that generally all *grave* criminal cases are carried to the *Sadr Adálats;* and the officer receiving charge of a province has a clause inserted in his commission prohibiting him from exercising judicial authority in certain

* *See* Question XXX.

offences. These are termed *Panch-khát,** *viz.* 1, *Brahmahatya,* or slaying a *Brahman;* 2, *Gouhatya,* or killing a cow; 3, *Strihatya,* or killing a woman; 4, *Bálahatya,* or killing children; and 5, *Patki,* and all unlawful intercourse of the sexes, such as incest, adultery, or whatever involves a loss of caste by the higher party. All penal cases, with the exception of these five, which must be reported for the direction of the *Sirkár,* and all civil cases whatsoever, are within the jurisdiction of the provincial authorities.]

Question XIV.—When a *súba, sirdár,* or *káji,* is appointed to the government of a province, does the *dharmád'hikári* of *Káthmándú* send a deputy *dharmád'hikári* with him? or, the *dit'ha* or *bichári* of *Káthmándú* send a deputy *bichári* with him? or, does the provincial governor appoint his own judicial officers, or does he himself administer justice in his own province?

Answer.—The provincial governor appoints his own judicial authority, called usually *foujdár,* who transacts other business for the governor besides the administration of justice. The *foujdár's* appointment must, however, be ratified by the *Darbár.*

Question XV.—What are the names and functions of every officer, from the highest to the lowest, attached to each *Sadr* and provincial court?

Answer.—At the capital, one *dit'ha* for all the four courts; and for each of them two *bicháris,* one *jámadár,* twenty-five *sipáhis,* twenty-five *mahánias,* and five *chaprássis.* The *dit'ha* gives orders to the *bichári,* the *bichári* to the *jámadár;* and the *jámadár* to the *sipáhis* and *mahánias,* who serve processes, and see that all persons are forthcoming when required for the purpose of justice. [Another authority adds the following to the list of officers, after the *bichári, viz.* the *bahidár, araz-begí* and two *naikiá.* The *dit'ha* (he says) decides; the *bichári* conducts the interrogation of the parties, and ascertains the truth of their statements; the *bahidár* writes the *kail-máma,* which the *bichári's* interrogation has forced from the party in the wrong; the *araz-begí* is the superintendent of the jail, and sheriff or officer who presides over, and is answerable for, executions. The *naikiás,* with their *mahánias,* inflict the *kórá*† when needed, and they are also subordinate to the *araz-begí.*]

---

* *Panch,* "five," and the Arabic, خطا "a crime, sin, fault."

† A kind of whip.—Ed.

Question XVI.—How are the judges and other persons attached to the courts paid? By fees or salary, or both.?

Answer.—By both; they receive salaries from government and take fees also.

Question XVII.—Are there separate courts for the cities of *Pátan* and *Bhátgáon*,* or do the inhabitants of those places resort to the courts of Káthmándú.

Answer.—There are separate courts for *Pátan* and *Bhátgáon*, one for each city; and each court has the following functionaries attached to it, *viz.* one *dwária*, one *bicháris*, for *pradhán*, and fifty *mahánias*. There is an appeal from these courts to the chief court at Káthmándú, and important causes are sent by them to that court in the first instance.

Question XVIII.—How far, and in what cases, do the *Sadr* courts use *Panchávets*?—in civil and criminal cases, or in the former only?

Answer.—Both civil and criminal cases are referred to *Panchávets*, in any or every instance, at the discretion of the court or the wish of the parties. [The answer of another respondent is as follows: "With the exception of cases of life destroyed, all matters may be referred to a *Panchávet*, at the desire of the parties; but cases of assault and battery are not usually referred to *Panchávets*."]

Question XIX.—Are the persons composing the *Panchávet* appointed by the parties to the suit, or by the government? or does each party nominate its own members and the government add a president or casting vote, or how?

Answer.—The members of the *Panchávet* are never appointed by the government, but by the judge *(dit'ha)*, at the solicitation of the parties; and no man can sit on a *Panchávet* without the consent of both parties. [Another reply adds, that the judge takes from the parties an obligation to abide by the award of the *Panchávet* when given, and that the court or government never volunteers to appoint a *Panchávet;* but if the parties expressly solicit it by a petition, declaring that they can get no satisfaction from their own nominees, the government will then appoint a *Panchávet* to sit on the case. A third respondent says generally, in answer to the query, "The parties each name five members, and the government adds five to their ten."]

* Both places are situated in the great valley, the former at the distance of eight, the latter at that of only two miles from *Káthmándú*.—B. H. H.

Question XX.—What means are adopted to hasten the decision of the *Panchâyet*, if it be very dilatory?

Answer.—In such cases the matter is taken out of the hands of the *Panchâyet*, and decided by the court which appointed it to sit. [The answer given by another of the respondents states that there never can be needless delay in the decision of causes by *Panchâyets*, as these tribunals assemble in the courts out of which they issue, and officers of the court are appointed to see that the members attend regularly and constantly.]

Question XXI.—With what powers are the *Panchâyets* invested to enforce the attendance of parties and witnesses, and the production of papers, and to give validity to their decrees?

Answer.—The *Panchâyet* has no authority of its own to summon or compel the attendance of any person, to make an unwilling witness depose, or to secure the production of necessary papers; all such executive aid being afforded by the court appointing the *Panchâyet;* and, in like manner, the decision of the *Panchâyet* is referred to the court to be carried into effect. The *Panchâyet* cannot give orders, far less enforce them, but communicates its judgment to the court, by which it is put in execution.

Question XXII.—Are all the *Panch* required to be unanimous, or is a simple majority sufficient? and what course is adopted if there be one or two resolute dissentients?

Answer.—The whole of the *Panch* must be unanimous.

Question XXIII.—Are there any persons at Káthmándú who are regularly employed as members or presidents of *Panchâyets*, or are persons indiscriminately selected for each occasion?

Answer.—There are no permanent individual members of the *Panchâyet*; but in all cases wherein *Parbattias* are concerned, it is necessary to choose the *panch*-men out of the following distinguished tribes, *viz. Arjál Khándal* or *Khanal*, *Pandé*, *Parat'h*, *Bóhara*, and *Rana;* one person being selected from each tribe. And among the *Néwárs* a similar regulation is observed, the tribes from which the individuals are chosen being the *Maikó*, *Bhanil*, *Achar*, and *Srisht*. In matters affecting persons who are neither *Parbattias* nor *Néwárs*, there is no restriction as to the selection of the *panch*-men by the respective parties.

Question XXIV.—Are the *Panchâyets* allowed travelling expenses or diet so long as they attend, or not? If allowed, by whom are these expenses paid? Does each party defray its own, or how?

Answer.—Persons who sit on *Panchâyets* are never paid any sum, either as compensation for travelling expenses, loss of time, or on any other account whatsoever.

Question XXV.—What is the nature of the *dit'ha's* authority in those three courts of the capital over which he does not personally preside?

Answer.—The *bicháris,* or judges of these courts, cannot decide independently of the *dit'ha* of the *Kót Linga:* the *bicháris* of those courts are not independent. [Another answer is as follows: "In those two courts in which the *dit'ha* personally presides, causes are decided by the joint wisdom of himself and colleagues *(bicháris).* In those in which he is not personally present, the *bicháris* decide small matters absolutely, but their investigations of grave ones are reported to the *dit'ha,* and they decide according to his directions."]

Question XXVI.—What officers of the court are there to search for and apprehend criminals, to bring them and the evidences of their guilt before the courts, and to see sentence executed on them?

Answer.—The officers enumerated in the answer to *Question XV.,* as being attached to the courts of the *dit'há* and the *bicháris.*

Question XXVII.—What officers are there to serve processes in civil suits, to see that the parties and witnesses in such suits are forthcoming, and to carry the decisions of the courts into effect?

Answer.—Those last mentioned, as being employed in criminal cases.

Question XXVIII.—If the plaintiff or defendant in a civil suit neglect to attend at any stage of the trial before decision, is the plaintiff non-suited, the defendant cast, the parties forcibly made to appear, the decision suspended or pronounced conditionally, or what course is adopted?

Answer.—If the plaintiff be absent and the defendant present, it is the custom to take security from the defendant to appear when called upon at some future time, and to let him depart: no decision is come to in such cases. If the plaintiff be present, and the defendant absent, the latter is not therefore cast; he is searched for, and until he is found, no decision can be pronounced.

Question XXIX.—What security is provided in criminal cases, that offenders, when apprehended, shall be prosecuted to conviction; and how are prosecutors and witnesses made forthcoming at the time of trial?

Answer.—*Mál zámini* and *hazn zámini* are taken from prosecutors and witnesses.

Question XXX.—What are *práyaschitta, chandráyan,* and *aptali*?

Answer.—*Práyaschitta:* the ceremonies necessary to be performed by an individual for recovering his lost caste. *Chandráyan:* expiatory ceremonies performed by the whole city or kingdom, in atonement for the commission of some heinous sin or uncleanness, the consequences of which have affected a considerable body of the citizens. *Aptali*—escheats: the lapse of property to the prince, for want of heirs to the last possessor.

Question XXXI.—Is the *Kumári Chók* an offience of record and registry for all branches of the government, or for judicial affairs only; and has it any judicial authority?

Answer.—It is an offence of record and registry for the fisc; and has no connexion with the courts of law, nor does it contain their records. [Another respondent, in answer to *Question I.*, reckons it among the courts of law—*Adálats.*]

Question XXXII.—Describe the forms of procedure in a civil cause, step by step?

Answer.—If a person comes into court and states that another person owes him a certain sum of money, which he refuses to pay, the *bichári* of the court immediately asks him for the particulars of the debt, which he accordingly furnishes. The *bichári* then commands the *jámadár* of the court to send one of his *sipáhis* to fetch the debtor; the creditor accompanies the *sipáhi* to point out the debtor, and pays him two *annas* per diem, until he has arrrested the latter and brought him into court. When he is there produced, the *dit'ha* and *bicháris* interrogate the parties face to face. The debtor is asked if he acknowledges the debt alleged against him, and will immediately discharge it. The debtor may answer by acknowledging the debt, and stating his willingness to pay it as soon as he can collect the means, which he hopes to do in a few days. In this case, the *bichári*

will desire the creditor to wait a few days. The creditor may reply that he cannot wait, having immediate need of the money; and if so, one of the *chaprássis* of the court is attached to the debtor, with directions to see to the producing of the money in court, by any means. The debtor must then produce money or goods, or whatever property he has, and bring it into court. The *dit'há* and *bicháris* then, calling to their assistance three or four merchants, proceed to appraise the goods produced in satisfaction of the debt, and immediately discharge it; nor can the creditor object to their appraisement of the debtor's goods and chattels. In matters thus arranged, that is, where the defendant admits the cause of action to be valid, 5 per cent. of the property litigated is taken from the one party, and 10 per cent. from the other, and no more.* If the defendant, when produced in court in the manner above described, denies, instead of confessing, the debt, then the plaintiff's proofs are called for; and if he has only a simple note of hand unattested, or an attested acknowledgment, the witnesses to which are dead, then the *dit'ha* and *bicháris* interrogate the plaintiff thus: "This paper is of no use as evidence; how do you propose to establish your claim?" The plaintiff may answer: "I lent the money to the father of the defendant; the note produced is in his hand-writing, and my claim is a just claim." Hereupon the plaintiff is required to pledge himself formally to prosecute his claim in the court in which he is, and in no other. The words enjoining the plaintiff thus to gage himself, are "*Bérí t'hápó ;*" and the mode is by the plaintiff's taking a rupee in his hand, which he closes, and strikes the ground, exclaiming, at the same time, "My claim is just, and I gage myself to prove it so." The defendant is then commanded to take up the gage of the plaintiff, or to pledge himself in a similar manner to attend the court duly to the conclusion of the trial, which he does by formally denying the authenticity of the document produced against him, as well as the validity of the debt; and upon this denial he likewise strikes the earth with his hand closed on a rupee. The rupee of the plaintiff and that of the defendant, which are called *bérí*, are now deposited in court. The next step is for the court to take the fee called *karpan*, or five rupees, from each party. The amount of both *bérí* and *karpan* is the perquisite of the various officers of the

* This fine or tax is called *dusórad-bis-ónd.*

court, and does not go to the government. The giving of *karpan* by the parties implies their desire to refer the dispute to the decision of the ordeal; and accordingly, as soon as the *karpan* is paid down, the *dit'ha* acquaints the government that the parties in a certain cause wish to undergo the ordeal. The necessary order is thereupon issued from the Darbár; but when it has reached the court, the *dit'ha* and *bicháris* first of all exhort the parties to come to an understanding and effect a settlement of their dispute by some other means; if, however, they will not consent, the trial is directed to proceed. The ordeal is called *nyáya*, and the form of it is as follows: The names of the respective parties are described on two pieces of paper, which are rolled up into balls, and then have *púját** offered to them. From each party a fine or fee† of one rupee is taken; the balls are then affixed to staffs of reed, and two *annas*‡ more are taken from each party. The reeds are then intrusted to two of the *havildárs* of the court to take to the Queen's Tank; and with the *havildárs*, a *bichári* of the court, a *Brahman*, and the parties proceed thither, as also two men of the *Chámákhalak* (or *Chamára*) caste.§ On arriving at the tank, the *bichári* again exhorts the parties to avoid the ordeal by adopting some other mode of settling the business, the merits of which are only known to themselves. If they continue to insist on the ordeal, the two *havildárs*, each holding one of the reeds, go, one to the East and the other to the West side of the tank, entering the water about knee deep. The *Brahman*, the parties, and the *Chámákhalaks*, all at this moment enter the water a little way; and the *Brahman* performs *púját* to VARUNA in the name of the parties, and repeats a sacred text, the meaning of which is, that mankind know not what passes in the minds of each other, but that all inward thoughts and past acts are known to the gods SU'RYA, CHANDRA, VARUNA, and YA'MA; ‖ and that they will do justice between the parties in this cause. When the *púját* is over, the *Brahman* gives the *tilak* to the two *Chámákhalaks*, and says to them, "Let the champion of truth win, and let the false one's champion lose!" This being said, the *Brahman* and the parties come

* *Pújá*, worship—adoration.—ED.

† Called *góla*.

‡ This fee is called *narkouli*.

§ A very low tribe.

‖ SU'RYA, the sun; CHANDRA, the moon; VARUNA, the regent of the ocean; YA'MA, the deity presiding over the infernal regions.—ED.

out of the water, and the *Chámákhaluks* separate, one going to each place where a reed is erected. They then enter the deep water, and at a signal given, both immerse themselves in the water at the same instant. Whichever of them first rises from the water, the reed nearest to him is instantly destroyed, together with the scroll attached to it. The other reed is carried back to the court, where the ball of paper is opened, and the name read. If the scroll bear the plaintiff's name, he wins the cause; if it be that of the defendant, the latter is victorious. The fine called *jit'houri* is then paid by the winner, and that called *harouri* by the loser;* besides which, five rupees are demanded from the winner in return for a turban which he gets,† and the same sum, under the name of *sabhásúdd'ha* (or purification of the court), from the loser. The above four demands on the parties, *viz. jit'houri*, *harouri*, *pagrí*, and *sabhásúdd'ha*, are government taxes; and, exclusive of these, eight *annas* must be paid to the *mahánias* of the court, eight *annas* more to the *kotmál*, eight more to the *kumhalnáikias*, and, lastly, eight more to the *khardár* or registrar. In this manner multitudes of causes are decided by *nyáya* (ordeal), when the parties cannot be brought to agree upon the subject-matter of dispute, and have neither documentary nor verbal evidence to adduce.

Question XXXIII.—Describe the forms of procedure in a criminal cause, step by step.

Answer.—If any one comes into court, and states that such an one has killed such another by poison, sword, dagger, or otherwise, the informant is instantly interrogated by the court thus:—How? Who? When? Before whom? The *Corpus delicti:* Where? &c. &c. He answers by stating all these particulars according to his knowledge of the facts; adducing the names of the witnesses, or saying, that though he has no other witnesses than himself to the fact of murder, he pledges himself to prove it, or abide the consequences of a failure in the proof. This last engagement, when tendered by the accuser, is immediately reduced to writing to bind him more effectually; after which, one or more *sipáhis* of the court are sent with the informant to secure the murderer, and produce him and the testimony of the deed in court, which, when produced accordingly, is followed by an interrogation of

---

* *Vide* answer to Question LXIII. † Hence this fee or tax is called *pagrí* (turban).

the accused. If the accused confesses the murder, there is no necessity to call for evidence; but if he deny it, evidence is then gone into; and if the witnesses depose positively to their having seen the accused commit the murder, the latter is again asked what he has to say; and if he still refuses to confess, he is whipped until he does; the confession, when obtained, is reduced to writing and attested by the murderer, who is then put in irons and sent to jail. Cases of theft, robbery, incest, &c., are also thus dealt with in Népál, and the convicts sent to prison. When the number amounts to twenty or thirty, the *dit'ha* makes out a calendar of their crimes, to which he appends their confession, and a specification of the punishment usually inflicted in such cases. This list the *dit'ha* carries to the *Bháradár Sabhá* (council of state), whence it is taken by the *premier* to the prince, after the *dit'ha's* allotment of punishment to each convict has been ratified, or some other punishment substituted. The list, so altered or confirmed in the council of state, and referred by the *premier* to the prince, is, as a matter of form, sanctioned by the latter, after which it is re-delivered to the *dit'ha*, who makes it over to the *araz-begí*. The latter, taking the prisoners, the *mahá-náikias*, and some men of the *Pórya* caste* with him, proceeds to the banks of the *Bishen-matí*, where the sentence of the law is inflicted by the hands of the *Póryas*, and in the presence of the *araz-begí* and the *mahá-náikias*. Grave offences, involving the penalty of life or limb, are thus treated. With respect to mutual revilings and quarrels, false evidence, false accusation of moral delinquency, and such like minor crimes and offences, punishment is apportioned with reference to the caste of the offender or offenders.

Question XXXIV.—Do the parties plead *vivâ voce*, or by written statements?

Answer.—They state their own cases invariably *vivâ voce*.

Question XXXV.—Do parties tell their own tale, or employ *vakíls*?

Answer.—They tell their own tale—*vakíls* are unknown. [Another respondent says that instances of a pleader *(mukhsár)* being employed have occurred; it is usually a near relation, and only when the principal was incapable. Professional or permanent pleaders are unknown.]

* The vilest of the vile.

Question XXXVI.—In penal cases, are witnesses compellable to attend to the summons of the accused, and to depose with all the usual sanctions?

Answer.—Yes; the court compels the attendance and deposition, in the usual way, of the witnesses for the accused.

Question XXXVII.—Who defrays the expenses of witnesses in criminal cases? Are such witnesses obliged to feed themselves during their attendance on the court, and journey to and fro, or does the government support them?

Answer.—The witnesses in penal cases support themselves; no allowance for food, travelling expenses, &c., is made them by any one.

Question XXXVIII.—In criminal cases, if the prisoner volunteers a confession, does his confession supersede the necessity of trial?

Answer.—It does, entirely.

Question XXXIX.—If the prisoner be fully convicted by evidence, must his confession nevertheless be had?

Answer.—It must.

Question XL.—If he be sullenly silent, how is his confession obtained?

Answer.—He is scolded, beaten, and frightened.

Question XLI.—May the prisoner demand to be confronted with his accuser, and cross-examine the witnesses against him?

Answer.—He has both privileges always granted to him.

Question XLII.—In civil cases, are witnesses allowed their travelling expenses and subsistence, or not? and when, and how?

Answer.—Witnesses must in all cases bear their own expenses.

Question XLIII.—Must the expenses of a witness in a civil case be tendered to him by the party as soon as he is desired to attend, or may they be tendered after the witness has presented himself in court?

Answer.—Witnesses must attend without any allowance being tendered, sooner or later.

Question XLIV.—In civil cases, how are costs, exclusive of expenses for witnesses, distributed and realized? Does each party always bear his own, or are all the costs ever laid as a penalty on the losing party when he is to blame?

Answer.—All costs whatever are distributed between the parties, after the decision, according to fixed rules.

Question XLV.—If a witness in a civil cause refuse to attend or to depone, what is the course adopted with respect to him? may the summoning party recover damages proportioned to the loss sustained by the witness' absence or silence? and may any punishment be inflicted on such contumacious witness?

Answer.—The court will always compel the attendance of a witness required, and will compel his deposition too; and if there be reason to suppose he is prevaricating or concealing some part of what he knows, he is imprisoned until he makes a full revelation.

Question XLVI.—What is the punishment for perjury and subornation of perjury?

Answer.—In trifling cases, the perjurer and suborner are fined; in grave matters, they are corporally punished, and even capitally, according to the mischief done.

Question XLVII.—How many sorts of evidence are admissible—oral testimony—writings—decisory oaths—oaths of purgation and imprecation—ordeals?

Answer.—In civil cases, the *Hari-vansa* is put on the head of the witness preparing to depose, and he is solemnly reminded of the sanctity of truth. [Another respondent says: "Evidence of external witnesses is the first and best sort; but if there are none, then an oath is tendered on the *Hari-vansa* to both parties, and they are required to make their statements over again under the sanction of this oath; by these statements, so taken, the court will sometimes decide, or one party in such a case may tender the other a decisory oath, and, if he will take it, the tenderer must submit."]

Question XLVIII.—Is oral testimony taken on oath or without oath?—what are the forms?

Answer.—On oath; the form is given above. [By another respondent: "If the witness be a *Sivámárgi* or *Brahmanical* Hindú, he is sworn on the *Hari-vansa*; if a *Budd'hist*, on the *Pancha-raksha*; if a *Moslem*, on the *Korán*."]

Question XLIX.—In civil causes, if testimony of men and writings is forthcoming, may either party call for ordeal, or is it only a *pis aller*? and if one party demands, is the other bound to assent?

Question XXXVI.—In penal cases, are witnesses compellable to attend to the summons of the accused, and to depose with all the usual sanctions?

Answer.—Yes; the court compels the attendance and deposition, in the usual way, of the witnesses for the accused.

Question XXXVII.—Who defrays the expenses of witnesses in criminal cases? Are such witnesses obliged to feed themselves during their attendance on the court, and journey to and fro, or does the government support them?

Answer.—The witnesses in penal cases support themselves; no allowance for food, travelling expenses, &c., is made them by any one.

Question XXXVIII.—In criminal cases, if the prisoner volunteers a confession, does his confession supersede the necessity of trial?

Answer.—It does, entirely.

Question XXXIX.—If the prisoner be fully convicted by evidence, must his confession nevertheless be had?

Answer.—It must.

Question XL.—If he be sullenly silent, how is his confession obtained?

Answer.—He is scolded, beaten, and frightened.

Question XLI.—May the prisoner demand to be confronted with his accuser, and cross-examine the witnesses against him?

Answer.—He has both privileges always granted to him.

Question XLII.—In civil cases, are witnesses allowed their travelling expenses and subsistence, or not? and when, and how?

Answer.—Witnesses must in all cases bear their own expenses.

Question XLIII.—Must the expenses of a witness in a civil case be tendered to him by the party as soon as he is desired to attend, or may they be tendered after the witness has presented himself in court?

Answer.—Witnesses must attend without any allowance being tendered, sooner or later.

Question XLIV.—In civil cases, how are costs, exclusive of expenses for witnesses, distributed and realized? Does each party always bear his own, or are all the costs ever laid as a penalty on the losing party when he is to blame?

Answer.—All costs whatever are distributed between the parties, after the decision, according to fixed rules.

Question XLV.—If a witness in a civil cause refuse to attend or to depone, what is the course adopted with respect to him? may the summoning party recover damages proportioned to the loss sustained by the witness' absence or silence? and may any punishment be inflicted on such contumacious witness?

Answer.—The court will always compel the attendance of a witness required, and will compel his deposition too; and if there be reason to suppose he is prevaricating or concealing some part of what he knows, he is imprisoned until he makes a full revelation.

Question XLVI.—What is the punishment for perjury and subornation of perjury?

Answer.—In trifling cases, the perjurer and suborner are fined; in grave matters, they are corporally punished, and even capitally, according to the mischief done.

Question XLVII.—How many sorts of evidence are admissible—oral testimony—writings—decisory oaths—oaths of purgation and imprecation—ordeals?

Answer.—In civil cases, the *Hari-vansa* is put on the head of the witness preparing to depose, and he is solemnly reminded of the sanctity of truth. [Another respondent says: "Evidence of external witnesses is the first and best sort; but if there are none, then an oath is tendered on the *Hari-vansa* to both parties, and they are required to make their statements over again under the sanction of this oath; by these statements, so taken, the court will sometimes decide, or one party in such a case may tender the other a decisory oath, and, if he will take it, the tenderer must submit."]

Question XLVIII.—Is oral testimony taken on oath or without oath?—what are the forms?

Answer.—On oath; the form is given above. [By another respondent: "If the witness be a *Sivámárgi* or *Brahmanical* Hindú, he is sworn on the *Hari-vansa;* if a *Budd'hist,* on the *Pancha-raksha;* if a *Moslem,* on the *Korán.*"]

Question XLIX.—In civil causes, if testimony of men and writings is forthcoming, may either party call for ordeal, or is it only a *pis aller?* and if one party demands, is the other bound to assent?

Answer.—Ordeals are only a substitute, the best that can be had when oral and writing testimony are both wanting.

Question L.—May the prisoner in a penal cause rebut evidence by the ordeal, and are the ordeals allowed to any persons under accusation of crime?

Answer.—If the prisoner be convicted by evidence, but still refuses to confess, and asserts his innocence, his demand for the ordeal must be allowed.

Question LI.—Do parties ever depose in their own causes, and under the same sanctions as external witnesses?

Answer.—In all causes, civil and criminal, the parties may depose like external witnesses, and under the same penalties for falsehood.

Question LII.—How are writings signed or sealed, and attested or proved? are the attesting parties summoned, or, if dead, is their hand-writing proved, or how?

Answer.—In cases of bonds, &c., the witnesses to which are dead, and no other satisfactory evidence is forthcoming, ordeal is resorted to.

Question LIII.—How are unattested or casual writings proved? must the writer be produced, or will evidence of his hand-writing be admitted?

Answer.—If the writer be forthcoming, he must be produced; if not, evidence of his hand-writing is admitted, and any other sort of evidence whatever that can be had; but if the result of the whole is unsatisfactory to the court, it will direct an ordeal.

Question LIV.—Are tradesmen allowed to adduce their entries in their books to prove debts to them? and must the shopman or enterer of the items be produced to prove the entries?

Answer.—The value of entries in merchants' books, and in general mercantile affairs, are referred by the court to a *Panchâyet* of merchants.

Question LV.—How is the evidence of a man of rank taken?

Answer.—He must go into court and depose like any other person. [Another authority, however, states, on the contrary, that such a person is not required to go into court and depone; but an officer of the court is deputed to wait on him at his house, and to procure his evidence by interrogatories.]

Question LVI.—How is the evidence of a woman of rank taken?

Answer.—The court deputes a female to hear the evidence of a lady of rank, and to report it to the court.

Question LVII.—Is oral evidence taken down as uttered, by rapid writers, and enrolled on record?

Answer.—In general, oral evidence is not taken down or preserved, nor is it ever taken in whole. In trifling matters, no record whatever of the evidence is made; but in grave affairs, the substance of the more material depositions is preserved and recorded.

Question LVIII.—Is written evidence, when adduced, recorded; and, if so, is it in full or in abstract?

Answer.—Important writings are copied, and the copies are recorded after the decision of the case.

Question LIX.—Is the decree recorded, and a copy of it given to the winning party?

Answer.—The decree is written, the original is given to the winner of the cause, and a copy is deposited in the record-office of the court. [Another respondent states, "the decree is not written or recorded."]

Question LX.—Do the decrees record the cause in full or in abstract?

Answer.—In full, with respect to whatever they *profess* to record, which, however, (as stated above), is not every stage of the proceeding.

Question LXI.—Are the records of the several courts of justice preserved in the *Kumári Chók*, and sent there immediately after the causes are decided?

Answer.—The *Kumári Chók* is the general and ultimate place of deposit, whither the records of each court of justice are sent after explanation, and account of receipts rendered to the government at the close of each year. In the interim, the records stay in the courts where the affairs are decided.

Question LXII.—Where the party in a civil cause enters a suit, does he pay any fee, or when he exhibits a document; and, in short, upon what occasions is anything demanded of him?

Answer.—There is no fee paid on any of the occasions alluded to; what is taken is taken when the cause is decided.

Question LXIII.—What are *jit'houri* and *harouri?*—in what proportion and on what principle are they taken?

Answer.—*Jit'houri* is what is paid to the government by the winner of a cause, and *harouri* what is paid by the loser. They are proportioned to the amount litigated.

Question LXIV.—What is *dhúngá-chúáyi*?

Answer.—A stone *(dhúngá)*, the image of VISHNU, is placed before the loser when he has lost, and he is commanded to touch it; he places one rupee and one pice on the stone, and then salutes it with a bow, and retires, leaving the offering.

Question LXV.—Besides *jit'houri*, *harouri*, and *dhúngá-chúáyi*, what other expenses fall on the litigant?

Answer.—Half as much as is taken as *harouri* is taken as *jit'houri;* both go to the *Sirkár*, and are proportioned in amount to the property litigated. *Dhúngá-chúáyi* is one rupee per cause taken from the loser; *sabhásúdd'ha* is one or two rupees per cause, according to circumstances; *dhúngá-chúáyi* is the perquisite of the *bichári*.

Question LXVI.—Can a civil action or damages be brought for assault, battery, defamation, &c.; or must the party complained against be of necessity prosecuted criminally?

Answer.—A civil action may be brought by the injured party in any of the four courts of the capital.

Question LXVII.—If the defendant in any case as above be cast, is he ever made to pay the plaintiff's expenses in prosecuting him?

Answer.—In cases of that sort, no expenses fall on the plaintiff, for the *Sirkár* takes no fines or taxes from him; witnesses have no allowance, and *vakíls* are unknown.

Question LXVIII.—What is the jail-delivery at the *Dásahra*? Are not offenders tried and punished at the time of offence? and, with courts always sitting and competent to hear all causes, how comes it that multitudes of prisoners are collected for the *Dásahra*?

Answer.—The jail-delivery is a mere removal of prisoners from the city into an adjacent village, in order that the city may be fully lustrated and purified at that season. The usage has no special reference to judicial matters; but so many offenders as ought about that time to be heard and dismissed, or executed, are so heard and dealt with.

Question LXIX.—Is the jail delivered at the *Dásahra* by the *dit'ha's* court, or by the council of *bháradárs*?

Answer.—When the *Dásahra* approaches, the *dit'ha* takes to the *Bháradár Sabhá* the criminal calendar of those whose offences have been tried, and states the crime of each, the evidence, and the punishment he conceives applicable. The *bháradárs*, according to their judgment on the *dit'ha's* report, set down the punishment to be inflicted on each offender, and return the list to the *dit'ha*, who makes it over to the *araz-begí*, or sheriff, and he sees execution done accordingly through the medium of the *mahá-náikias*.

Question LXX.—What is the prisoner's daily allowance?—and what is the system of prison discipline?

Answer.—Each prisoner receives daily a seer of parched rice and a few condiments. [Another respondent states, that prisoners of the common class get one and a half *annas* per diem; persons above that class receive, according to their condition, from four *annas* to one rupee per diem.]

Question LXXI.—What is the preventive establishment in cities?

Answer.—There is no civil establishment of watchmen, but the military patrol the streets throughout the night at intervals.

Question LXXII.—To whom are night-brawls, and riots, and disturbances, reported?

Answer.—The night-watch of the city belongs to the soldiery, who go their rounds at stated times. If they apprehend any persons in their rounds, they keep them till morning in the guard-room, and then deliver them to the *mahánias*, by whom they are produced in court, when their affairs are summarily heard, and they are released or committed to prison, as the case may be.

Question LXXIII.—What are the village establishments of the preventive and detective kind?

Answer.—In each village one *dwária*, four *pradháns*, four *náikias*, and from five to ten *mahánias*.

Question LXXIV.—In the villages of Népál is there any establishment similar to the village economy of the plains? Any *barú alotaya*, or *barú balotaya*?

Answer.—No; there is neither *pattél*, nor *patwarí*, nor *mird'ha*, nor *garait*, nor blacksmith, nor carpenter, nor *chamár*, nor washerman, nor barber, nor potter, nor *kandú*, in any village of Népál.

Question LXXV.—Is the managing *zemindár* of each village, or are the principal landholders collectively, bound to government, in cases of theft, to produce the thief, or restore the stolen property?

Answer.—No; there is no such usage.

Question LXXVI.—Is the village *málguzár* usually a farmer of the revenues, or only a collector? the principal resident, ryot or a stranger? and how do these fiscal arrangements affect those for police purposes?

Answer.—The *dwária* and *pradháns* above mentioned collect the revenues, and the same persons superintend the police, keep the peace, and punish with small fines and whipping trifling breaches of it. The *dwária* is chiefly an official person, and the representative of government or its assignee: the *pradháns* are the most substantial land-owners of the village, and chiefly represent the community. They act together for purposes of detection and apprehension—the four *pradháns* under the *dwária.**

Question LXXVII.—How much of the law depends on custom, and how much on the *Shástras*?

Answer.—Many of the decisions of the court are founded on customary laws only; many also on written and sacred cannons. [By another respondent: "There is no code of laws, no written body of public enactments. If a question turn upon a caste of a *Brahman* or a *Rájpút*, then reference is made to the *gúrú (ráj gúrú)*, who consults the *Shástra*, and enjoins the ceremonies needful for the recovery of the caste or the punishment of him who has lost it. If a question before the courts affect a *Parbattia*, or *Néwár*, or *Bhótia*, it is referred to the customs established in the time of JA'YA T'HITI

---

* *Note from Mr. Hodgson's Remarks on the great Military Road which traverses the Valley of Népál.*—"This State, instead of collecting its revenues, and paying its establishments out of them, prefers the method of assigning its revenual claims directly to its functionaries, and leaving them to collect the amount; while, as judicial follows revenual administration in Népál, the government feels little concern about territorial divisions: in the whole country Westward, from *Káthmándú*, as far as the *Narayáni* River, and Eastward as far as the *Dúd Kósi* River, there is no specific *arrondissement*, district, or *zillah*. These large tracts of country are assigned principally to the *Compú*, or army stationed in the capital; and their judicial administration is for the most part in the hands of deputies of the officers, upervised by certain migratory royal judges, called mountain-*bicháris*."

MA'L RA'JA', for each separate tribe; *dhúngá-chúáyi* being performed as directed by those customs. Since the *Górkhálí* conquests of Népál Proper, the ordeal by immersion in the Queen's Tank has become the prevalent mode of setling knotty points."*]

Question LXXVIII.—In general, what sort of causes are governed by the *Shástras*, and what by customary laws?

Answer.—Infringements of the law of caste in any and every way fall under the *Shástra;* other matters are almost entirely governed by customary law *(dés-áchár)*.

Question LXXIX.—Do the *Néwárs* and *Parbattias* follow the same or different law *Shástras*?

Answer.—The customs of the *Budd'ha* portion of the *Néwárs* are peculiar to themselves.

Question LXXX.—With respect to inheritance, adoption, and wills, do you follow the *Mitákshará*, the *Dáyabhága*, or any other *Shástra* of the plains; or have you only a customary law in such matters?

Answer.—We constantly refer to those books in the decision of such cases.

Question LXXXI.—How do sons divide among the *Khas* tribe? Sons by wives and those by concubines; also unmarried daughters? What is the widow's share, if there be sons and daughters? What if there be none?

Answer.—Among the *Khas*, sons by concubines get a third of what constitutes the share of a son by a wife. [Another respondent says in addition: "If a *Khas* has a son born in wedlock, that son is his heir; if he has no such son, his brother and his brother's male descendants are his heirs: his married daughters and their progeny never. If he has a virgin daughter, she is entitled to a marriage portion, and no more."]

Question LXXXII.—Can the *Khas* adopt an heir not of their kindred, if they have near male relations?

Answer.—No; they must choose for adoption the child of some one of their nearest relatives.

---

* Dr. Buchanan Hamilton observes, that ordeals were seldom used until the *Górkhá* family seized the government, since which time they have become very frequent—*Account of Népál*, p. 103.

Question LXXXIII.—Are wills in force among the *Khas?* and how much of ancestral and of acquired property can a *Khas* alienate by will from his sons or daughters?

Answer.—If a *Khas* has a son, he cannot alienate a rupee from him by will, save only, and in moderation, to pious uses.

Question LXXXIV.—Do the *Magars* and *Gúrungs*, and other *Parbattias*, differ from the *Khas* in respect to inheritance, adoption, and wills?

Answer.—In general, they agree closely.

Question LXXXV.—How is it with respect to the *Néwárs*, *Síva-márgi*, and *Budd'ha-márgi?*

Answer.—The former section agree mostly with the *Parbattias* on all three heads; the latter section have some rules of their own.

Question LXXXVI.—How is it with regard to the *Múrmi* tribe, and the *Kiránti?*

Answer.—Answered above: in regard to inheritance, all tribes agree.

Question LXXXVII.—Are the customs of the several tribes above mentioned, in respect to inheritance, &c., reduced to writing, collected, and methodised? If not, can they be ascertained with sufficient ease in cases of dispute before the courts?

Answer.—The customary law on those heads are reduced to writing, and the book containing it is studied by the *bicháris*, and others whom it may concern. [Another respondent, on the other hand, says, with reference to the customary laws: "They are not reduced to writing; nor are the *dit'has* or *bicháris* regularly educated to the law. A *dit'ha* or *bichári* has nothing to do with the courts till he receives from the government the turban of investiture; but that is never conferred, save on persons conversant with the customs of the country, and the usage of its various tribes; and this general conversancy with such matters, aided by the opinions of elders in any particular cases of difficulty, is his sole stay on the judgment-seat, unless it is that the *ci-devant dit'ha* or *bichári*, when removed by rotation or otherwise, cannot retire until he has imparted to his successor a knowledge of the state of the court, and the general routine of procedures." A third reply is as follows: "When cases of dispute on these topics are brought into the court, the judge calls for the

sentiments of a few of the most respectable elders of the tribe to which the litigants belong, and follows their statement of the custom of the tribe."]

Question LXXXVIII.—Are the *bicháris* regularly educated to the law?

Answer.—Those who understand *dharmá* and *ádharmá*, who are well educated and practised in law affairs, are alone made *bicháris*. [By another authority: "Those who are well educated, of high character, and practically acquainted with the law, are alone made *bicháris*. It is not indispensable that they should have read the law *Shástra*, though, if they have, so much the better."]

Question LXXXIX.—The *dit'ha* is not often a professed lawyer; yet, is he not president of the supreme court? How is this?

Answer.—Whether the *dit'ha* has read the *Nyáya Shástra* or not, he must understand *nyáya* (justice-law), and be a man of high respectability.

Question XC.—Are there separate *bicháris* for the investigation of the civil causes of *Néwárs* and of *Parbattias*?

Answer.—There are not.

Question XCI.—In the *dit'ha's* court, if the *dit'ha* be the judge, the investigator, and decider, what is the function of the *bicháris*?

Answer.—The investigation is the joint work of the *dit'has* and the *bicháris*. [Another respondent says: "They both act together: the decree proceeds from the *dit'ha*."]

Question XCII.—In courts where no *dit'ha* presides, do the *bicháris* act in his stead?

Answer.—See the answer to *Question XXV.*

Question XCIII.—Among *Néwárs* and *Parbattias*, may not the creditor seize and detain the debtor in his own house, and beat and misuse him also? and to what extent?

Answer.—The creditor may attach duns to the debtor, to follow and dun him wherever he goes. The creditor may also stop the debtor wherever he finds him; take him home, confine, beat, and abuse him; so that he does him no serious injury in health or limbs. [Another answer states, that the creditor may seize upon the debtor, confine him in his own house, place him under the spout that discharges the filthy wash of the house, and such like; but he has no further power over him.]

Question XCIV.—Is sitting *dharná* in use in Népál?

Answer.—It is.

Question XCV.—Give a contrasted catalogue of the principal crimes and their punishments?

Answer.—Destruction of human life, with or without malice, and, in whatever way, must be atoned for by loss of life. Killing a cow is another capital crime. Incest is a third. Deflowering a female of the sacred tribe subjects a man of a lower caste to capital punishment, and the confiscation of all his property. Robbery is a capital crime. Burglary is punished by cutting off the burglar's hands. [The subjoined scale is furnished by another respondent:

Killing in an affray.—The principal is hanged; the accessories before the fact severely fined.

Killing by some accident.—Long imprisonment and fining, besides undergoing *práyaschitta.**

Theft and petty burglary.—For the first offence, one hand is cut off; for the second, the other; the third is capital.

Petty thefts.—Whipping, fining, and imprisonment for short periods.

Treason, and petty treason.—Death and confiscation: women and *Brahmans* are never done to death, but degraded in every possible way, and then expelled the country.]

Question XCVI.—If a *Néwár* wife commit adultery, does she forfeit her *srid'hán*† to her husband, or not? and how is it if she seek a divorce from him from mere caprice? If, on the other hand, he divorces her from a similar motive, what follows as to the *srid'hán*?

Answer.—If a *Néwár* husband divorce himself from his wife, she carries away her *srid'hán* with her: if a *Néwár* wife divorce herself, she may then also carry off with her her own property or portion. Adultery the *Néwárs* heed not.

Question XCVII.—Among the *Parbattia* tribes, when the injured husband discovers or suspects the fact, must he inform the courts or the *Sirkár* before or afterwards? and must he prove the adultery in court subsequently? What, if he then fails in the proof?

Answer.—When a *Parbattia* has satisfied himself of the adultery, and the identity of the male adulterer, he may kill him before giving

* *Vide* answer to Question XXX.

† *Srid'hán*, dowry.

any information to the court or to the *Sirkár;* he must afterwards prove the adultery, and if he fails in the proof, he will be hanged.

Question XCVIII.—Are such cases investigated in the courts of law, or in the *Bháradár Sabhá?*

Answer.—The investigation is conducted in the *dit'ha's* court; but when completed, the *dit'ha* refers it to the *Bháradár Sabhá* for instructions, or a final decree.

PART II.

ON THE

LAW AND LEGAL PRACTICE OF NEPAL,

AS REGARDS

FAMILIAR INTERCOURSE BETWEEN A

Hindu and an Outcast.

BY

BRIAN HOUGHTON HODGSON, Esq., M. R. A S.

Resident at Káthmándhú.

Read 7th December 1833.

THE Penal Law of Népál, a Hindú states, is necessarily founded on the *Shástras*; nor is there any thing material in its marvellous crimes, and more marvellous proofs, for which abundance of justificatory texts may not be produced out of the Code of MENU and others equally well known on the plains.

The only exceptions to the truth of the above general remarks are, first, that, by the Law of Népál, the *Parbattia* husband retains the natural privilege of avenging, with his own hand, the violation of his marriage bed; and, secondly, that this law expressly confounds Muhammedans with the outcasts of its own community. But it may be remarked, in regard to the first point, that the husband's privilege is rather a licensed violation of the law than a part of the law; and that all nations have tolerated, and do still, some such privilege.

Nor can it be denied, in reference to the second point, that if the followers of Islám are not expressly ranged with ordinary outcasts by the Hindú Law *Shástras*, it is merely because the antiquity of the books transcends the appearance of the Moslems in India; since, by the whole

spirit and tenor of those books, "all who are not Greeks are *Barbarians*" —all strangers to Hindúism, *Mléch'ch'has.*

If, then, there be any material difference between the Hindúism of Népál, considered as a public institution, and that of the Hindú states of the plains, the cause of it must be sought, not in any difference of the law, the sanctity and immutability of which are alike acknowledged here and there; but in the different spirit and integrity with which the sacred guides, common to both, are followed in the mountains and in the plains.

The Hindú princes of the plains, subject for ages to the dominion or dictation of Muhammedan and European powers, have, by a necessity more or less palpable and direct, ceased to take public judicial cognizance of acts, which they must continue to regard as crimes of the deepest dye, but the sacredly prescribed penalties of which they dare not judicially enforce; and thus have been long since dismissed to domestic tribunals and the forums of conscience, all the most essential but revolting dogmata of Hindú jurisprudence.

We must not, however, forget the blander influence of persuasion and mutual concession, operating through a long tract of time. The Moslems, though the conquerers, gradually laid aside their most offensive maxims: the Hindú princes, their allies and dependants, could not do otherwise than imitate this example: and hence, if there is much diversity between the Hindú laws and Hindú judgments, now and for ages past given in the public tribunals of the Hindú princes of the plains, there is no less between the law of the Korán and its first commentators, and the judgments of AKBAR and his successors.

But neither persuasion nor example, nor coercion, has had room to operate such a change in these mountains; the dominant classes of the inhabitants of which, originally refugees from Muhammedan bigotry, have in their seclusion nursed their hereditary hatred of Islámism, whilst they bade defiance to its power; and they have latterly come very naturally to regard themselves as the sole remaining depositories of undefiled, national Hindúism. Hence their enthusiasm, which burns all the fiercer for a secret consciousness that their particular and, as it were, personal pretensions, as Hindús, are and must be but lowly rated at Benares.

The proud *Khas*, the soi-disant *Kshatriyas* of Népál, and the *Parbattia Brahmans*, with all their pharasaical assertions of ceremonial

purity, take water from the hands of the Kachár Bhótias—men who, though they dare not kill the cow, under their present Hindú rulers, greedily devour the carrion carcase left by disease—men, whose whole lives are as much opposed to practical, as their whole tenets are to speculative, Hindúsim.

In very truth, the genius of Polytheism, everywhere accommodating, is peculiarly so to its professors and their like in Népál. Here, religious opinions are utterly disregarded; and even practice is suffered among the privileged to deviate in a thousand ways from the prescribed standard. The *Néwárs*, or aborigines of the valley of Népál, are, for the most part, Budd'hists; but they are deemed very good Hindús nevertheless, pretty much in the same way as RAMA MOHUN RAYA passes for a good Hindú at Calcutta. A variety of practices, too, which would not be tolerated even in a Hindú below, are here notoriously and avowedly followed. They are omissions, not commissions, for the most part. But there are daily acts of the positive kind done in the hills which could not be done openly in the plains.*

Still these are matters which the Darbár would not brook the discussion of with us; and I am afraid that their known deviations, in many respects, would only make them more punctilious and obstinate in regard to those few which it is so much our interest and duty to get compromised, if we can, with reference to our followers. Unfortunately, these few topics are the salient points of Hindúism; are precisely those points which it is the pride and glory of this state to maintain from the throne and judgment-seat, as the chief features of the public law; *because*, nowhere else throughout India can they be maintained in the same public and authentic manner, or any otherwise than by the domestic tribunals of the people. The distinction between Hindús on the one hand, and, on the other, outcasts of their own race, as well as all strangers indiscriminately, it is the special duty of the judges of the land to ponder upon day and night, to pursue it through all its practical

* The gallant soldiers of these hills cannot endure the tedious ceremonial of Hindúism. When preparing to cook, they satisfy the law by washing their hands and face, instead of their whole bodies; by taking off their turbans, instead of their whole dress. Nor are they at all afraid of being degraded to *kúlis* if they should carry ten days' provisions, in time of war, on their backs. *Et sic de cæteris.*

consequences, as infinitely diversified by the ceremonial observances created to guard and perpetuate it ; and to visit, with the utmost vengeance of the Penal Code, every act by which this cardinal distinction is knowingly and essentially violated.

Of all these acts, the most severely regarded is intercourse between the sexes of such parties ; because of its leading directly to the confusion of all castes, of the greatness of the temptation, and of the strong inducement to concealment ; and the concealment is deemed almost as bad as the crime itself ; for the Hindú agent or subject will, of course, proceed, till detected, to communicate as usual with his or her relations, who again will communicate with theirs, until the foul contamination has reached the ends of the city and kingdom, and imposed upon all (besides the sin) the necessity of submitting themselves to a variety of tedious and expensive purificatory processes, pending the fulfilment of which all their pursuits of business or pleasure are necessarily suspended, and themselves rendered, for the time, outcasts. This, to be sure, is a great and real evil, deserving of severe repressive measures. But is not the evil self-created? True : but so we may not argue at *Káthmándú*. The law of caste is the corner-stone of Hindúism. Hence the innumerable ceremonial observances, penetrating into every act of life, which have been erected to perpetuate this law ; and hence the dreadful inflictions with which the breach of it is visited. Of all breaches of it, intercourse between a Hindú and an outcast of different sexes is the most enormous ; but it is not, by many, the only one deemed worthy of punishment by mutilation or death. The Codes of MENU and other Hindú sages are full of these strange enormities ; but it is in Népál alone (for reasons already stated) that the sword of public justice is now wielded to realize them. It is in Népál alone, of all Hindú states, that two-thirds of the time of the judges is employed in the discussion of cases better fitted for the confessional, or the tribunal of public opinion, or some domestic court, such as the *Panchâyet* of brethren or fellow-craftsmen, than for a King's Court of Justice. Not such, however, is the opinion of the Népálese, who, while they are forcing confessions from young men and young women, by dint of scolding and whipping, in order to visit them afterwards with ridiculous penances or savage punishments, instead of discharging such functions with a sigh or a smile, glorify themselves in that they are thus maintaining the holy will of BRA'HMA, enforcing from

the judgment-seat those sacred institutes, which elsewhere the magistrate (shame upon him !) neglects through fear, or despises as an infidel.

When the banner of Hindúism dropped from the hands of the Mahrattas in 1817, they solemnly conjured the Népálese to take it up, and wave it proudly, till it could be again unfurled in the plains by the expulsion of the vile *Feringis*, and the subjection of the insolent followers of Islám. But surely the British Government, so justly famous for its liberality, cannot be fairly subjected to insinuations such as this? So it may seem ; but let any one turn over the pages of MENU, observe the conspicuous station assigned to the public magistrate as a *censor morum* under the immensely extensive and complicate system of morals there laid down, and remember, that whilst it is the Hindú magistrate's first duty to enforce them, to the British magistrate they are and have been a dead letter : let him look to the variety of dreadful inflictions assigned to violations of the law of caste, and remember, that whilst their literal fulfilment is the Hindú magistrate's most sacred obligation, British magistrates shrink with horror and disgust at the very thought of them ; and he will be better prepared to appreciate and make allowance for the sentiments of Hindú sovereigns and Hindú magistrates. The Hindú sovereigns *dare* not, and we *will* not, obey the sacred mandate. But in Népál, it is the pride and glory of the magistrate to obey it, literally, blindly, unbiassed by foreign example, unawed by foreign power.

An eminent old *bichári* or judge of the chief court of *Káthmándú*, to whom I am indebted for an excellent sketch of the judicial system of Népál, after answering all my questions on the subject, concluded with some voluntary observations of his own, from which I extract the following passage :—

" Below, let man and woman commit what sin they will, there is no punishment provided, no expiatory right enjoined.* Hence Hindúism is destroyed; the customs are Muhammedan; the distinctions of caste are obliterated. Here, on the contrary, all those distinctions are religiously preserved by the public courts of justice, which punish according to caste, and never destroy the life of a *Brahman*. If a female of the

* It is the exclusive duty of one of the highest functionaries of this Government (the *Dharmád'hikári*) to prescribe the fitting penance and purificatory rites for each violation of the ceremonial law of purity.

sacred order go astray, and her paramour be not a *Brahman*, he is capitally punished ; but if he be a *Brahman*, he is degraded from his rank, and banished. If a female of the soldier tribes be seduced, the husband, with his own hand, kills the seducer, and cuts off the nose of the female, and expels her from his house. Then the *Brahmaná* or soldier husband must perform the purificatory rites enjoined, after which he is restored to his caste. *Below, the Shástras are things to talk of: here, they are acted up to.*"

I have, by the above remarks, endeavoured to convey an idea of the sort of feeling relative to them which prevails in Népál. It will serve, I hope, as a sort of apology for the Népálese ; but will, I fear, also serve to demonstrate the small probability there exists of our inducing the Darbár to waive in our favour so cherished a point of religion, and, I may add, of policy ; for they are well aware of the effect of this rigour, intending to facilitate the restricted intercourse between the Népálese and our followers, a restriction which they seek to maintain with Chinese pertinacity. Besides, the *Shástras* are holy things, and frail as holy : and no Hindú of tolerable shrewdness will submit a single text of them, if he can avoid it, to the calm, free glance of European intellect.

Having already given the most abundant materials* for judging of the general tenor of the judicial proceedings and of the laws of Népál, it will not be necessary (or possible), in this paper, to do more than briefly apply them, as regards that intercourse between a Hindú, and a non-Hindú, at present under discussion.

The customary law or license which permits the injured husband in Népál to be his own avenger, is confined to the *Parbattias*, the principal divisions of whom are the *Brahmans*, the *Khas*, the *Magars*, and the *Gúrungs*. The *Néwárs*, *Múrmis*, *Kachárs*, *Bhótias*, *Kiránti*s,† and other inhabitants of Népál, possess no such privilege. They must seek redress from the courts of justice, which guiding themselves by the custom of these tribes prior to the conquest, award to the injured husband a small pecuniary compensation, which the injurer is compelled to pay.

Nothing further, therefore, need at present be said of them. In regard to the *Parbattias*, every injured husband has the option, if he please, of

* In allusion to other papers by Mr. Hodgson.—Ed.

† I hope ere long to be able to furnish some curious and interesting particulars of the history, character, and manners of these peculiar races.

appealing to the courts, instead of using his own sword; but any one save a learned *Brahman* or a helpless boy, who should do so, would be covered with eternal disgrace. A *Brahman* who follows his holy calling cannot, consistently with usage, play the avenger; but a *Brahman* carrying arms must act like his brethren in arms. A boy, whose wife has been seduced, may employ the arm of his grown-up brother or cousin to avenge him. But if he have none such, he, as well as the learned *Brahman*, may appeal to the prince, who, through his courts of justice, comes forward to avenge the wrong (such is the sentiment here), and to wipe out the stain with blood; death, whether by law or extra-judicially, being the doom of all adulterers with the wives of *Parbattias*. *Brahmans*, indeed, by a law superior to all laws, may not be done to death by sentence of a court of justice. But no one will care to question the *Parbattiá*, who, with his own hand, destroys an adulterer, *Brahman* though that adulterer be. If the law be required to judge a *Brahman* for this crime, the sentence is, to be degraded ftom his caste, and banished for ever, with every mark of infamy. If a *Parbattia* marry into a tribe such as the *Néwár*, which claims no privilege of licensed revenge, he may not, in regard to such wife, exercise the privilege.

But must not a *Parbattia*, before he proceed to avenge himself, prove the fact and the identity of the offender, in a court of justice? No! To appeal to a court would afford a warning to the delinquents to escape, and so foil him. He may pursue his revenge without a thought of the magistrate; he may watch his opportunity for years, till he can safely execute his design; and when he has, at last, found it, he may use it to the adulterer's destruction. But he may not spare the adulteress: he must cut off her nose, and drive her with ignominy from his house; her caste and station for ever gone. If the wife have notoriously sinned with many, the husband may not destroy any but the first seducer, and though the husband need prove nothing beforehand, he must be prepared with legal proof afterwards, in case the wife should deny the fact, and summon him before the courts (no other person can), for murder and mutilation.

And what is deemed legal proof in this case? The wife's confession made in the presence of two witnesses. But who is to warrant us that the confession is free? This, it must be confessed, is an awkward ques-

tion; since, by the law of Népál, the husband's power over his wife is extreme. He may beat her; lock her up; starve her *ad libitum*, so long as he endanger not her life or limbs; and that he will do all this and more, when his whole soul is bent upon procuring the necessary acknowledgment of her frailty, is too probable. But still, her honour, her station, and her beauty, are dear to a woman; and every *Parbattia* wife knows, that the terrible avowal once made, she becomes in an instant a noseless and infamous outcast. There is little real danger, therefore, that a true woman should be false to herself, by confessing, where there was no sin, *for fear of her husband;* and no danger at all, I apprehend, that, as has been imagined, she could be won to become the *tool* of some *petty malice* of her husband, or of the covert *political spleen* of the Darbár. There are, indeed, some married *Brahmans* among the soldiery of Nepál; and the wife of a *Brahman* may not be mutilated. But in proportion as the station of a *Brahmaní* higher than that of all others, so must its prerogatives be dearer to her; and all these she must lose, if she confess. She must be driven from her home by her husband, and degraded and banished the kingdom by the State. But there is certainly a contingent hazard to our followers, arising out of the circumstance of the adulteress, if she have sinned with many, being required to name her first lover; for since she must, in every court, suffer the full penalties of her crime, it may well be supposed, that, under various circumstances, she might be led to name, as her first paramour, one of our *sipáhis*, instead of a country fellow. This, however, seems to me a vague and barely possible contingency.

PROCEDURE.

The proofs and procedure before the Népál tribunals will fall more naturally under consideration, when we proceed to the next case. Suffice it here to say, that if, when the husband would cut off his wife's nose, or afterwards, the wife should hurry to a court of justice, and deny her guilt, the husband must be brought up to answer. In ninety-nine cases out of a hundred, the husband's answer consists in simply producing the two witnesses to his wife's confession of guilt. She, of course, affirms that the confession was extorted by unwarrantable cruelty towards her; and if she can support such a plea, (it is hard to do so, for the husband's legal power covers a multitude of sins), in a manner

satisfactory to the court, and if the husband have no counter-evidence to this plea, nor any circumstantial or general evidence of the guilt which he affirms, he may be condemned to death. But, in the vast majority of cases, his two witnesses to the confession, with such circumstantial evidence as the case, if a true bill, can hardly want, will suffice for his justification.

INTERCOURSE BETWEEN A HINDU' AND A NON-HINDU'—THE LAW.

He who may give water to a pure Hindú to drink, is within the pale of Hindúism: he whose water may not be drunk by a pure Hindú, is an outcast, an unutterably vile creature, whose intimate contact with one within the pale is foul contamination, communicable to the pure by the slightest and most necessary intercourse held with them, and, through them, to all others. If trivial and involuntary, it may be expiated, by the individual, if he alone be affected; or by all with whom he and they communicated before the discovery of the taint, if any such persons there be. The expiation is, by a world of purificatory rites, as tedious as expensive; and the tainted must segregate themselves from society till these rites are completed. But there are many sorts of contact between a Hindú and a non-Hindú, or outcast, the sin of which is inexpiable, and the penalty, death. Such is intercourse between the sexes. But, by a primary law, the lives and members of *Brahmans*, and the lives of women, are sacred. Subject to the modification of this primary law, the utmost vengeance of the Code is reserved for this enormous sin. Men so offending are done to death. Women have their noses amputated, are rendered outcasts, if they have castes to lose, and are banished the kingdom.

A male outcast, who has intercourse, under any circumstances, with a pure Hindú female, and whether the female be the seducer or the seduced, be maid, wife, or widow, chaste, or a wanton, is adjudged to die; and the female is rendered noseless and an outcast; unless of the sacred order, when her nose is spared. If an outcast female pass herself off for one of a pure caste, and have commerce with a Hindú, she shall have her nose cut off; and he, if he confess his sin so soon as he discovers it, shall be restored to caste by penance and purification; but if he have connexion knowingly with such a female, he shall be emasculated, and made an outcast. If a *Sudra*, or one of lower degree, but still

within the pale, have commerce with a *Brahmaní*, he shall suffer death, unless the *Brahmaní* be a prostitute, and then he shall go free.

If any such Hindú have commerce with a *Khasni*, she having been a chaste widow up to that time,* he shall die. If she were a maid, and willing, he shall be heavily fined : if a wanton, he shall go free.

Hindús, however low, whose water will pass from hand to hand, are in no danger of life or limb from such commerce with any others than *Brahman* and *Khas* females. The latter are the *Kshatriyas* of Népál and wear the thread.

The following are the outcasts of Nepál :—

NEWARS.	PARBATTIAS.
Kúllú.	*Kámi.*
Pórya.	*Damái.*
Kassai.	*Súrki.*
Kúsúlliah.	*Bhár.*
Khámákhalak, or *Phungin.*	*Kingri*, or *Gáin.*
Dúng, or *Duni.*	*Dhobi.*
Sangat.	*Músálmáns.*

The above enumeration of outcast *Newárs* may serve to introduce the remark, that the distinctions of caste, and their penal consequences, do not owe their existence in Népál to the *Górkhá* dynasty. It is true that before that event the majority of the Népálese proper were Budd'hists, having a law of their own ; but so they are still. And when we advert to the facts, that the Budd'hism of the most distinguished tribe of them (the *Néwárs*) admitted the dogma of caste ; that the sovereigns of *Káthmándú* and *Pátan*, though belonging to this tribe, were, for three or four ages before the conquest, with many of their subjects, Brahmanical Hindús ; that the *Néwárs* and others, since the conquest, have all, as far as they were allowed, by availing themselves of the privileges of Hindúism, confessed its obligations to be binding on them ; and that lastly, all tribes have now for seventy years acknowledged the paramountship, *quoad hoc*, of the Hindú law of the conquerors ;—when I say, we recollect all these things, it will appear clear, I think, that we are not

* Chaste widows are supposed to be dead to the world, and devoted to religious exercises. Most of them burn with their husbands' corpses.

at liberty to question the equitableness of the application of this law to our followers in Népál, inasmuch as it is *the unquestioned law of the land.**

THE PROCEDURE.

The round of operations by which a judgment is reached in a Népálese court of justice is precisely such as a man of sense, at the head of his family, would apply to the investigation of a demestic offence; and the contracted range of all rights and wrongs in Népál renders this sort of procedure as feasible as it is expeditious and effectual. The pleasing spectacle is, however, defaced by the occasional rigour arising out of the maxim, that confession is indispensable; and by the intervention, in the absence of ordinary proof, of ordeals and decisory oaths.

An open court, *vivâ voce* examination in the presence of the judge, confrontation of the accuser, aid of counsel to the prisoner, and liberty to summon and have examined, under all usual sanctions, the witnesses for the defence—these are the ordinary attributes of penal justice in Népál; and these would amply suffice for the prisoner's just protection, but for the vehemence with which confessions are sought, even when they are utterly superfluous, but for the fatal efficacy of those confessions and but for the intervention of ordeals. Ordeals, however, are more frequently asked for than commanded; and perhaps it is true that *volenti non fit injuria*: at all events, with reference to enforced confessions, it must not be supposed that the infamous ingenuity of Europe has any parallel in Népál, or that terrible engines are ever employed *in secret* to extort confessions. No! the only torture known to these tribunals is that of stern interrogation and brow-beating, and, more rarely, the application of the *kórá*:† but all this is done in the face of day, under the judge's eye, and in an open tribunal; and though it may sometimes compromise innocence, its by far more common effect is to reach guilt. Besides, with respect to ourselves, the mere presence of the Residency *Munshí*, pending the trial of one of our followers, would prevent its use, or at least abuse, in regard to him. Or, ere submitting our followers to the Népálese tribunals, we might bargain suecessfully with the Darbár for the waiving of this coercion, as well as for the non-intervention of the

* The objection that may be raised to this law, in reference te our followers, on the ground of its inconsisteney with the general principles of justice and humanity, is altogether another question, with which I presume not to meddle.

† A kind of whip.

proof ordeal, *unless with the consent of the party.* And if these two points were conceded to us, I should, I confess, have no more hesitation in committing one of our followers to a Népálese tribunal at *Káthmándú*, than I should in making him over to our own courts. I have mentioned, that the prisoner is allowed the assistance of counsel; but the expression must be understood to refer to the aid of friends and relatives, for there are no professional pleaders in Népál.

There are no common spies and informers attached to the courts of justice, nor any public prosecutors in the name of the State. The casual informer is made prosecutor, and he acts under a fearful responsibility; for if he fails to prove the guilt he charges, if he have no eye-witnesses to the principal fact besides himself, and the accused resolutely persevere in denial, a man of respectability must clear his character by demanding the ordeal, in which, if he be cast, the judgment upon him may be to suffer all, or the greater part of that evil which the law assigns to the offence he charged. At all events, deep disgrace, and fines more or less heavy, are his certain portion; and if it seem that he was actuated by malice, he shall surely suffer the doom he would have inflicted on the accused, be it greater or be it less. Informers and prosecutors, who have evidently no personal interest in the matter—those who are the retainers of the Darbár, or of the Minister—are expected and required, under a Hindú government, to bring under judicial cognizance such breaches of the law of caste, and of the ritual purity of Hindúism, as they may chance to discover, are, of course, more considered than other informers; but they are liable, like ordinary informers, to the predicament of seeing their credit in society ruined, unless they dare the perilous event of purification by ordeal, with its contingency of ignominy and fines. Ordeals, however, whether for proof of innocence or for the clearing of the accuser, are rare, extraordinary, and seldom or never admitted where there is sufficient testimony of witnesses to be had. But whatever quantity of testimony be adduced, the confession of the accused must still be had. That confession is singly sufficient: without it, no quantity and quality of evidence will justify a condemnation; a strange prejudice, producing all that harshness towards the accused, which (omitting the folly of ordeals, and that the people seem to love more than their rulers) is the only grave defect in the criminal judicatures of the country.

In Népál, when the arraignment of the prisoner is completed, he is asked for his answer ; and if he confess, his confession is recorded, he is requested to sign it, and judgment is at once passed. If he deny the fact, the assessors of the judge call upon the prosecutor to come forward and establish his charge. A very animated scene then ensues, in which the parties are suffered to try their strength against each other—to produce their witnesses and counter-witnesses, their presumptions and counter-presumptions. The result of this conflict is usually to make the guilt of the accused very evident ; and he commonly confesses, when the trial is closed. But if the accused persist in refusing confession, the assessors of the judge then go formally into the evidence, and urge upon the accused all the criminative circumstances, and all the weight of testimony. If these be strong and decisive, and he still deny, he is browbeaten, abused, whipped till he confess ; or, if all will not do, he is remanded indefinitely to prison.*

If there be no eye-witness but the informer, or if the informer be not himself an eye-witness to the crime, and have no external witness to back his charge, he must, at all events, be furnished with strong presumptive proof (for woe betide him, as he well knows, if he have neither !) wherewith to confirm his accusation. This proof is vehemently urged upon the prisoner by the court and by the accuser ; and if the accused prevaricate or be sullen, he is scolded and whipped as before, till he confess. If he cannot be thus brought to confess, and there be but the accuser's assertion to the denial of the accused, the accuser, if he profess to have been an eye-witness, is now expected, for his own credit's-sake, to make the appeal to the God of Truth, that is, to demand the ordeal. But if he be a man of eminent respectability, the court will probably in such circumstances, instead of permitting the ordeal, administer to the accuser, being an eye-witness, a very solemn oath, (witnesses are not ordinarily sworn,) under the sanction of which he will be required to depose afresh ; and if his evidence be positive and circumstantial, and in harmony with the probabilities of the case, his single testimony will suffice for the conviction of the court, which will commit the prisoner indefinitely till he confess.

---

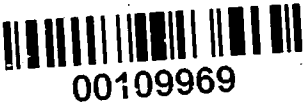
* This, in capital cases, is exactly the mode of proceeding formerly observed in Dutch courts, and probably in many others in Europe.—Ed.

In matters of illicit intercourse between the sexes, where there are two parties under accusation, if the one confess and the other deny; and there is no positive testimony, and all the circumstantial evidence, however sternly urged upon the non-confessing party, fails to draw forth an acknowledgment, the court, as a last resort, may command that the issue be referred to ordeal of the parties; or that the contumacious party be remanded to prison for a time, whence he is again brought before the court, and urged, as before, to confess. And if this second attempt to obtain the *sine quâ non* of judgment be ineffectual, the gods must decide where men could not: ordeal must cut the Gordian knot.

Upon the whole, though it be a strange spectacle, and revolting, to see the judge urging the unhappy prisoner, with threats, abuse, and whipping, "to confess and be hanged;" yet it is clearly true, that whippings and hard words are light in the balance, compared with hanging.

A capital felon, therefore, will seldom indeed be thus driven to confess a crime he has not committed, when he is sustained and aided by all those favourable circumstances, in the constitution of the tribunal, and in the forms of procedure already enumerated. Nor should it be forgotten, that if much rigour is sometimes used to procure a confession, the confession itself is most usually superfluous to justice; and is sought rather to satisfy a scruple of conscience, than as a substitute for deficient evidence.

JOHN GRAY, "CALCUTTA GAZETTE" OFFICE.


00109969

Digitized with financial assistance from

Shri Brihad Bhartiya Samaj
on 24 February, 2020